MAY 1960

The Methodist Woman

Fields of Work

The Woman's Division of Christian Service appropriates money for work in thirty-three countries of the world, though at the present time no missionaries are assigned to China, Bulgaria, and Poland.

Department of Work in Foreign Fields

JAPAN: Missionaries.....47
KOREA: Missionaries.....25
LIBERIA: Missionaries.....9
MALAYA: Missionaries.....21
MEXICO: Missionaries.....35
MOZAMBIQUE: Missionaries.....8
NEPAL: Missionaries.....2
PAKISTAN: Missionaries.....9
PERU: Missionaries.....8
PHILIPPINES: Missionaries.....11
POLAND: Missionaries.....—
SOUTHERN RHODESIA: Missionaries.....30
SUMATRA: Missionaries.....2
TAIWAN: Missionary.....1
TUNISIA: Missionaries.....3
URUGUAY: Missionaries.....4

Department of Work in Home Fields

This department administers work in the United States and the territory of Puerto Rico and cooperates in the interdenominational projects in the Dominican Republic.

Community Centers

Projects 151
Commissioned workers.....107
Other workers.....330
U.S.-2's 10

Educational Work and Residences

Projects 70
Commissioned workers.....48
Other workers.....213
U.S.-2's 11

Social Welfare and Medical Work

Projects 41
Commissioned workers.....26
Other workers.....275
U.S.-2's 4

Town and Country Work

Projects 89
Commissioned workers.....34
Other workers.....37
U.S.-2's 12

EXECUTIVE SECRETARIES ADMINISTERING WORK IN FOREIGN FIELDS

RUTH LAWRENCE
Africa and Europe

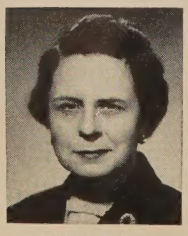
FLORENCE PALMER
India, Pakistan, Nepal

MARGARET BILLINGSLEY
Japan and Korea

MARIAN L. DERBY
Latin America Countries

CLARA M. FRENCH
Southeast Asia and China

EXECUTIVE SECRETARIES ADMINISTERING WORK IN HOME FIELDS



DOROTHY R. CHAPMAN
Community Centers

MONA E. KEWISH
Community Centers

EVELYN BERRY
Educational Work and Residences

EMMA BURRIS
Social Welfare and Medical Work

CORNELIA RUSSELL
Town and Country Work

MAY 1960 • VOLUME 20. NUMBER 9

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Cover: The large revolving globe of the world stands in the foyer of Literature Headquarters in Cincinnati, Ohio. Name plates around its base list the countries where the Woman's Division of Christian Service is at work and the number of missionaries and deaconesses serving in each field.

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Names of subscribers and all money should be sent to The Methodist Woman, 7820 Reading Road, Cincinnati 37, Ohio. Sample copies sent free for use in canvassing.

All items for publication should be directed to the Editor at 475 Riverside Drive, New York 27, N. Y. Room 1355.

Items OF INTEREST . . .

Churchwoman of the Year

Belk's—Charlotte

Mrs. Leslie Barnhardt

Mrs. Leslie Barnhardt, secretary of Christian Social Relations of the Western North Carolina Conference Woman's Society of Christian Service, was chosen recently as Churchwoman of the Year for Mecklenburg County which includes her home city of Charlotte, North Carolina. Mrs. Barnhardt was selected by a panel of six judges, representing five denominations, in a competition sponsored by the *Charlotte Observer*.

Ambassador Extraordinary

The quotation, "A prophet is not without honor save in his own country" does not hold true of Mrs. Glenn E. Laskey of Ruston, Louisiana. Recently her home town newspaper, the *Ruston Daily Leader*, devoted thirty-six inches of space to an interesting account of her many and varied activities in the local church, the community, and as a member of the Board of Missions of The Methodist Church.

Incidentally, it was good publicity, too, for the Woman's Division of Christian Service; Mrs. Laskey used the interview to put across telling information related to her committee work. A member of the Department of Work in Foreign Fields, she also serves on the standing committees of the Wesleyan Service Guild, Literature and Publications, Finance and Estimates, of which she is secretary, and Permanent Funds and Investments.

The closing paragraph of the interview reveals what her home folk think of her:

> "Virginia Laskey's days have only twenty-fours hours—but she has managed to stretch those hours into an unusually meaningful and rewarding life. She's an ambassador extraordinary from our town to the rest of the world."

Honored

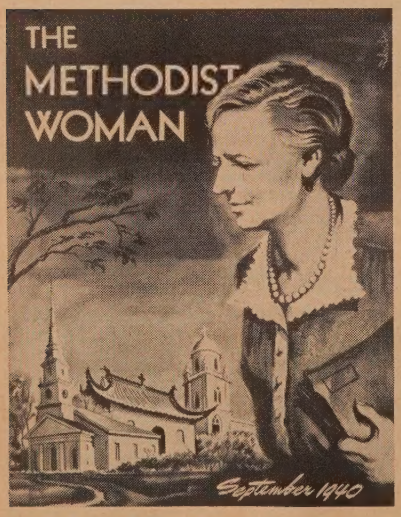
Miss Margaret Billingsley, executive secretary for Japan and Korea, was one of a number of persons honored in February by the University of Arizona as "Arizona citizens who have distinguished themselves in their chosen fields." She was chosen as one of several in the field of home economics to receive a medallion from the university in recognition of her achievements. A graduate of the University of Arizona with a bachelor of science in home economics, she was a home demonstration agent for the agricultural extension service of the university from 1943 to 1947. Before that Miss Billingsley served as a missionary to Korea for thirteen years, most of the time as director of the Tai Wha Community Center in Seoul. She joined the Woman's Division staff in 1947.

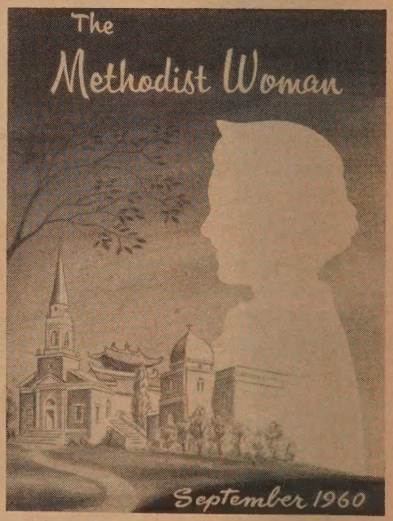
General Conference Delegates

The names of the following women were inadvertently omitted from the list of General Conference delegates published in the March issue: Mrs. Thomas A. Swayze, College of Puget Sound, Tacoma, Washington, who leads the lay delegation of the Pacific Northwest Conference; Mrs. B. V. Allen, Fort Wayne, Indiana, North Indiana Conference. Mrs. Ed Cobb, Ogallala, Nebraska, Nebraska Conference, and Mrs. David M. Bennett, Monument Beach, Massachusetts, New England Southern Conference, are delegates to the South Central and Northeastern Jurisdictional Conferences, respectively.

Arriving too late for inclusion in the March issue were the names of Mrs. Etta Wright, under secretary of national defense, Monrovia, Liberia, from the Liberia Annual Conference; Mrs. Tomas S. Rico, Santurce, Puerto Rico, lay delegate, and Mrs. Sila S. Vazquez, Puerto Rico, reserve delegate, Puerto Rico Provisional Conference (Northeastern Jurisdiction). Mrs. Alan K. Laing, Champaign, Illinois, replaces Dr. David E. Lindstrom, Urbana, as a delegate from the Illinois Conference.

WHO WILL BE *Cover Girl* FOR SEPTEMBER 1960?





June 1, 1960 is the deadline for picture entries to reach the office of the editor, Mrs. C. A. Meeker, 475 Riverside Drive, New York 27, N. Y. Room 1355.

AT THE CLOSE OF THE QUADRENNIUM

by
MRS. J. FOUNT TILLMAN

THE month of May marks the end of another quadrennium. During the past four years, the theme "The Spirit of Christ for All of Life" echoed from reports of woman's work in Methodism all over the world. We have known the inspiration of oneness in Christ as increasingly we have realized the greatness of the task.

Progress in many areas has been made—a progress due to dedicated concern and continuity of effort in every Woman's Society and Guild. Two definite aspirations were indicated for the quadrennium: a membership of 2,000,000 and $10,000,000 giving on appropriations by May 31, 1960. It is too early yet for reports of this fiscal year, but last year's figures can be cited as a measure of progress. Income from conferences on appropriations for 1958-1959 was $9,143,065.49. Other income brought the total on appropriations to $9,250,476.13. Though that is a goodly sum, it will take extra effort if the financial goal is achieved.

And the financial goal could be reached more easily if we had 2,000,000 members. As of May 31, 1959, that figure was 1,800,262. This low count in our membership may be due in part to the increased number of women going into full or part-time employment. Yet many women do not work. We must concentrate on the unreached women in our churches and communities, not just to put us over the two million mark, but to fulfill our responsibility as evangels of a great movement inspired to share its purpose and program with those not aware of this challenge.

For a number of years the problems of unification and organization were major responsibilities. Now that we are in our twentieth year, we are beginning to study and evaluate what has been done and to look forward to what should be done to develop a program adapted to life in a changing world. How we can best meet the needs and interests of the women who work is one aspect of our study.

As women enter wider fields of service, their responsibilities become greater. The record indicates progress, but we know that needs are even greater. More people are seeking the abundant life. There are more Lands of Decision. A few doors have closed, but more are open than we can enter. We should have not almost two, but three million women enrolled in our fellowship of service. Members of Woman's Societies and Guilds working together should be attracting others by the witness of their own lives through this fellowship.

We have a rich heritage, but as Mrs. Frank G. Brooks, the immediate past president of the Woman's Division, once said: "It is something we must earn in order to possess it. Let us remember that if we forget the greatness of yesterday, we are not likely to find the glory of tomorrow."

We shall cherish our heritage and profit by the lessons learned. We have a challenging future. Let us dedicate ourselves to fulfilling the task committed unto us as our mission today.

PROCLAMATION and PERFORMANCE

by

MARY LOU BARNWELL

This paper was read at the Annual Meeting of the Board of Missions by Miss Barnwell, Executive Secretary, Commission on Deaconess Work.

THE Methodist Church has declared as its aim of missions:

To make the Lord Jesus Christ known to all peoples in all lands *as* their divine Savior, to persuade them to become his disciples, and to gather these disciples into Christian churches; to enlist them in the building of the Kingdom of God; to cooperate with these churches; to promote world Christian fellowship; and to bring to bear on all human life the spirit and principles of Christ.

The Social Creed of The Methodist Church proclaims a faith and a message which spring from the gospel, and from the labors of our founder, John Wesley, who ministered to the physical, intellectual, and social needs of the people to whom he preached the gospel of personal redemption.

"We believe that God is the father of all peoples and races"—but *The New York Times* carried a front-page headline in January which declared "Methodists Favor Segregated Church." (This was the report on the study of the General Conference Commission on the Jurisdictional System.)

"We believe that the earth is the Lord's and the fullness thereof"—but we are considered, in spite of our professions of good intent, essentially self-centered and self-indulgent.

"We believe that a Christian society is essential to the full nurture of a Christian person"—but moral deterioration in our nation has affected our sense of values, our purposes, our desire to come fully and wholly alive.

We preach many a spiritual virtue while we practice its corruption.

At the recent Assembly of the Home and Foreign Divisions of the National Council of Churches, one question for discussion was, "How can we close the gap between proclamation and performance?" Members of the Methodist Board of Missions must grapple with that question as we view the perplexing times and problems which we face today in the light of the teachings of Jesus Christ.

Persons, Not Statistics

The population of the United States has already passed 179,000,000. It is reported that 119,000,000 of these are in churches, but, at the same time, the Federal Bureau of Investigation reports that crime is increasing four times faster than the population.

These are not just statistics—they are persons. They are migrant laborers who suffer some of the most grossly inhumane conditions, who, in some instances are considered no more highly than animals. This was expressed recently by a crew leader in one area. Asked how many women were under his supervision, he promptly replied, "There are thirty head of women."

If we truly believe "that all persons have supreme value in the sight of God," our church must work more actively for adequate legislation to protect the welfare of these workers, and it must open its doors so that all will feel at home in the church.

These persons are Indian Americans—about 500,000 of them—who are facing complexities of life in their efforts to become assimilated in normal communities. Keeping their identity, defending their property against the white man's encroachment and manipulation, and improving their circumstances present vexatious problems.

These persons are youngsters, insecure and wanting recognition, expressing their deep-seated hostility toward the community by committing acts of vandalism, robbery, or more serious crimes.

They are the "overprivileged" young people who are "going soft" and who lack vision, whose philosophy of life is based on getting the most with the least possible effort.

They are the intellectuals who, perhaps, think they know the church and have passed judgment upon it.

Missions is the human hand of God reaching out to these persons—to bring to bear on all human life the spirit and principles of Christ. Missions faces the issues of adequate housing, of cultural and racial relations, of the care of the ill, with increasing emphasis on the chronically ill, of service to the aging, of juvenile delinquency, of migrant laborers, of displaced persons, of international relations, of spiritual and moral concern.

"Rapid social change" is a term widely used since the Evanston Assembly of the World Council of Churches. Usually, the expression is applied to nations suddenly confronted with modern forms of living, replacing more primitive cultures and customs. Rapid social change has significance in our land, also, for people continue to be dispossessed, to lose their homes, their friends, their sense of community, especially when they are enveloped

in an urban renewal program or a rural development program. Rapid change uproots families and new roots are hard to grow; it creates insecurities and develops serious dilemmas, as well as untold opportunities.

Technological advance means progress. But the processes of progress sometimes leave human tragedy in their wake. Elderly persons, who have had to give up their lifelong homes to make way for a new highway, often find it difficult to resettle happily. Wage earners, who have been replaced by automation, find increasing difficulties in re-establishing themselves in industry or business. Children, who have seen their homes razed in order that a scientific research center may be constructed, have lost their sense of security as familiar buildings have crumbled before their eyes. Little wonder is it that a six-year-old, caught in such a situation, says to the deaconess each week, "Can I come back next week? Will the church be here next week?"

Quadrennial Emphases

The Board of Missions has adopted as its theme for 1960-1964 "Our Mission Today" with the following four emphases:

The faith that compels us
The factors that confront us
The frontiers that call us
The program that unites us in witness and service.

Looking to our mission for the next quadrennium requires an examination of the faith we profess and an obedience to it. Too often, in proclamation, it has been strong, but in performance, it has been watered down to keep us comfortable. A church that builds its program on congeniality rather than on Christianity has lost its vision and its power. There is no doubt about the capacity of the church to carry out God's will. Our willingness is tempered largely by fear of what our neighbors will say. We are called upon for sacrifice and for total effort to make the spirit of Christ real to all people in all of life. Faith loses its compulsion when not exercised to its fullest extent.

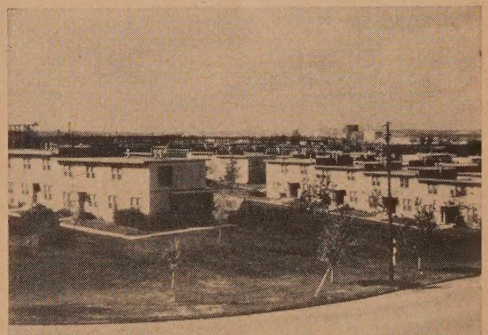
We must seek to understand the factors which confront us and to see the relevance of the Christian faith to those factors—new patterns of family life, psychological and sociological effects of urbanization, increasing problems of labor and management, mounting tensions in cultural and racial relations.

"Business as usual" is not adequate for 1960-1964. New frontiers have arisen and old ones have changed. Even though there is an apparent interest in religion, often the faith is in faith rather than in God. The reading of religious books often is for intellectual prestige more than for spiritual stimulation and growth. Secular humanism is increasingly the accepted religion of the day. Lack of commitment, indifference, fun philosophy characterize great masses of people in the United States. This secularism has become, then, a serious threat to the Christian church. The threats outside and the perils inside create one of the greatest tests the church has ever faced.

Some think the church will fail to pass the test. This will be determined by the extent to which we are able to close the gaps between proclamation and performance.

Juvenile delinquency, although a problem through the ages, has taken on new dimensions, demanding a full-scale, comprehensive program of preventive and treatment services. The institutional programs serve only a small minority of disturbed youngsters. For those who are in the streets, we must have trained persons to work with them there: for those who are on the steps, we must have qualified "step sitters." Most of the boys and girls will not go to the church, but the church must go to them, understanding that "the shape of the cure must fit the contour of the hurt."

This may require also a new type of institutional service with rehabilitation programs continuing over a long period of time. Quick cures are often worse than the disease. Psychological and emotional convalescence are as important as physical convalescence. Some pilot projects along these lines could set



Razing the old to make way for the new—whether housing or highways—affects people and churches in all parts of the nation.

standards and patterns for similar public services.

Change is "unsettling and uncomfortable." In speaking of what this means to 46,000,000 students in our society, William Lee Miller, of Yale Divinity School, said: "The national mind nurtured in the pleasant atmosphere of American individualism has had a hard time grasping the problems of a new situation."

The church-related institution provides an opportunity for change, for experimentation, for investigation. It can also be one of the strongest agents of reconciliation within our church—reconciliation of man with man and reconciliation of man with God. Some of our institutions are daring to move in this direction. Others must do so if their existence is to be justified. Educators know that uncritical acceptance of change can be devastating, but resistance to change is dangerous and stagnating. Creatively and wisely making choices and changes is one of their big problems. The backing of the church in this frontier is essential.

Does the church have a mission to alcoholics? Industry is concerned because it is estimated that industrial alcoholism costs more than $1,000,000,000 annually. Management and labor unions have been working with this problem. In one county, it was reported that ninety per cent of the children involved in delinquency were from homes where alcohol was a factor. Yet the treatment of this insidious disease has been relegated almost completely to Alcoholics Anonymous. The church should examine its responsibility for a program which includes preventive as well as rehabilitation measures.

New Frontier

Fortunately, there have always been older people among us—and all of us are aging. Someone has said, "Old is the one thing we all get, but we can live longer and *like* it." Since 1900, the population of the United States has doubled. In the same period, those between 45 have quadrupled. It is estimated now that more than 15,000,000 persons in this country are over 65 years of age and more than 1,000,000 of them are Methodists. It is no longer unusual to find a good many persons past 90 in any community. As employment, household duties, and family responsibilities have decreased, many older persons have developed a feeling of uselessness and loneliness. To help these persons maintain a sense of self-esteem, to preserve physical and mental health, to further meaningful relationships and experiences, a new frontier calls the church.

For a long time we have maintained day centers for children. and 65 have tripled. Those over 65 Great emphasis is now being placed on day centers for the aging. Already it has been discovered that participation in such centers has relieved pressures and frustrations through the day and has contributed to the improved mental health of the person. After a period of six months, one such center reported a reduction of 38.9 per cent in clinic visits, fewer admissions to homes for the aged, and less need for general hospital care in this group.

Although society has largely accepted responsibility for the physical care of older persons, up to now little has been done to provide activity that will give them a feeling of usefulness and belonging, of adequacy and accomplishment, of acceptance and understanding—qualities that tend to preserve the personality. Fuller exploration of such possibilities should have priority in the coming quadrennium.

Needed Services

The Conference Woman's Societies have studied the needs within their boundaries. In addition to strengthening existing services, they urge the Woman's Division to express more tangibly its concern for Indians relocating in cities, for work with emotionally, mentally, and physically retarded persons, for delinquent girls, especially unwed mothers, for hospital and prison chaplaincy, for religious life programs on college campuses and in schools of nursing, for alcoholics and dope addicts, for family counseling, with an awareness of the effect of the increased employment of mothers, for work with the aging, for services in changing neighborhoods, especially the inner-city situation, for a program of rural work which will help preserve basic values in the midst of great and rapid change.

To be sure, not all of these can be undertaken within the next four years, but the presentation of these needs, often repeated, calls for evaluation, planning, and determining priorities. Perhaps a few pilot projects can be undertaken, if adequately prepared personnel can be secured. If the changes—urban and rural—are not fully understood and evaluated, and if proper leadership is not given, patterns which evolve during these changing times may not have the qualities and values which are desired.

In all these problems, their causes must be studied and ways discovered to prevent infection and spread. Giving a cup of cold water may ease the conscience, but it does not eradicate the evil. Temporary expedients may be used to alleviate existing tensions, but we must assume responsibility for the conditions and causes which underlie the problems and take responsibility for changing them.

In the year ahead, there will be no time or place for things which separate us as children of God. We must move forward in unity of witness and service, not contending for small things, but striving for great issues. It is aptly said: "Today the frontier of Christian witness is not mainly in this church building, but it is in the places where the Christian is in social contact with others, sharing the same burden and suffering."

John Wesley came to America to reform the continent and to bring holiness to the land. Methodism continues to be "the long shadow of John Wesley" and, in the words of one of our bishops, "The Methodist Church must maintain a frontier spirit which takes it into the wilderness of the soul and into the swamplands of society."

Our Mission Today . . .

• As education broadens their vision women's status rises in Pakistan as in other Lands of Decision.

by

MARIAN L. DERBY

A Preview of the Next Quadrennium in the Work Overseas

TODAY—what kind of a day is it? It is a day in which peoples are seeking political freedom, self-government, and more than a pretense of democracy. It is a day in which we see emerging a single pattern of world culture and that pattern—secular.

It is a day in which religions are taking on new importance as they try to push their way into this secular culture. Hindus, Buddhists, Muslims, Christians, are all awaking to the need for a missionary impact on this culture if it is to have lasting values and the character which they think essential.

What is our mission as we face this world today? It is a mission of responsibility—responsibility before God to exalt Him in all the earth, and responsibility before men to make known to them the message of salvation that "at the name of Jesus every knee should bow and every tongue confess that He is Lord to the Glory of God the Father."

In our work overseas, this includes first of all a responsibility for increasing momentum on all fields. Reports show a great advance in many places and a good healthy growth in many others. The church must continue to press forward into new areas of life in every place, working out new patterns of action as it faces new situations.

Our mission is also one of responsibility for study and awareness. What is the faith that compels us? What are the new factors that confront us? What are the frontiers that call us? What is the program that unites us? This study directed through the Joint Section of Education and Cultivation will acquaint all Methodists with the program of the Board of Missions and will call the entire membership of the church to unite in this program of witness and service.

Our mission includes responsibility for new "Lands of Decision"—lands where special situations make this a time of special opportunity—where the next four years may make a decisive change in opportunities that are now open, but where the church can help make decisions if it can be strengthened.

After a careful study of reports from overseas, four areas are being lifted up for special emphasis:

Pakistan

The enthusiasm exhibited at the time of President Eisenhower's visit to Karachi shows the good relationship which exists between our two countries. It is also indicative of the attitude of the government of Pakistan toward the Christian church, for this officially Muslim land is remarkably free and friendly to Christians. It is eager for the nation-building contributions that the church will make in education and medical service and welcomes missionaries who are making Pakistan's problems their own. If it is possible to respond to these opportunities, the next four years may well be a time of decision for the Christian church in this country.

Southern Rhodesia

The next ten years are Africa's decade. The greatest problem to be faced is that of race. Southern Rhodesia borders on the Union of

South Africa where the die has already been cast, but in Rhodesia there is still a chance to find a solution. One day the signs designating the two distinct parts of the post office in Umtali were quietly removed and a door opened between them. The first African timidly approached the window for the white people. He was courteously served and then rushed out to tell everyone he met. There were no longer two lines! The church has an opportunity to act in making the line one in all parts of Rhodesian life. Methodism must take greater responsibility for training Christian leaders for this new day.

Argentina

Some rightly argue that the fastest growing Protestant churches are found in the Latin American Countries, but this does not necessarily mean that The Methodist Church in these countries is always in this category. Argentina is the largest Spanish-speaking country, has the highest literacy rate in all the Spanish-speaking world and a place of great political importance and intellectual influence at the present time. The Methodist Church here is ready to go forward with a great program of advance which may be reflected in the whole Spanish-speaking world. Greatly increased resources in personnel and funds will be needed to make this forward step possible.

China in Dispersion

It is general knowledge that the Chinese as a race are the most numerous on the face of the earth.

Ninety-five per cent of the Chinese reside in Communist China, but what has often been forgotten is the fact that there are 23,000,000 whom we can reach. They bring to focus a unique opportunity.

It begins in Taiwan. Within the next four years new work should be started in twenty cities.

It includes Hong Kong. The decision to do more to serve the sea of human suffering and need cannot be evaded.

There is also the Chinese "dispersion." These are the Chinese totaling some 12,000,000 who live in the countries of Southeast Asia. This is a time of decision for them and for us.

Our mission today includes a responsibility to the *minds of men.* In this connection comes the plan for a special emphasis on literature —on teaching man to read and giving him something of value to read —attractive Christian literature for readers of every level of education. In some places this emphasis will be strengthened by a program combined with radio broadcasting and the production of audio-visual materials.

Our mission today? It is a mission to be responsible—able to respond to the call of God in the special situations and opportunities which exist now.

Important!

World Day of Prayer

Was the World Day of Prayer service in your community caught in a big snowstorm?

Are special arrangements being made for individuals to give their annual contributions? Send to: United Church Women, National Council of Churches, 475 Riverside Drive, New York 27, N. Y.

Budgets of Christian Colleges and Mission programs around the world are dependent upon our support. These projects will suffer if offerings are not sent. The 1960 offering was planned to assist through the Division of Home Missions among Agricultural Migrants, Low-Income Farming Communities and Indian Americans, and through the Division of Foreign Missions, with Education for Christian Leadership, Christian Literature for Women and Children and the Committee on Friendly Relations With Foreign Students.

To bring meaning into the lives of thousands of Chinese in dispersion faces the church as a compelling task today.

Monkmeyer

a literate church...

• **In the Philippines Missionary Doris Hess works with a new reader at the jail.**

Fact or Fiction?

by
FLOYD SHACKLOCK

"The man who cannot see is blind.
The blind man's life is bitter.
The man who cannot read is also blind.
His life is bitter, too."

—From the first reading lesson in Chinese, prepared years ago by Jessimine Yen.

IT will come as a shock to most readers of THE METHODIST WOMAN to learn that for many thousands of churchwomen in Asia and Africa the Bible is still a closed book. They are some of the illiterate men and women of our world.

Latest UNESCO reports state that nearly one-half, or 44 per cent of the world's adults over fifteen years of age cannot read nor write. In terms of self-help, this is a serious problem, especially when health, agriculture, and social customs lag generations behind modern knowledge and experience. But in the realm of ideas and the spirit, illiteracy can mean disaster as individuals, families, and nations find old patterns of life crumbling all around them. How will new values and standards be found?

Illiteracy in the Christian church in 1960 is a scandal. How can young or immature Christians know the will of the heavenly Father amidst the perplexities of a changing world if they cannot even read their Bible and Christian literature?

There is no excuse for the long delay in teaching men and women to read. We have the knowledge and experience of successful teaching methods. Literacy work was begun in hundreds of languages by Dr. Frank C. Laubach. For many years he traveled the earth, arousing the Christian conscience to the plight of the "silent billion," the world's illiterates.

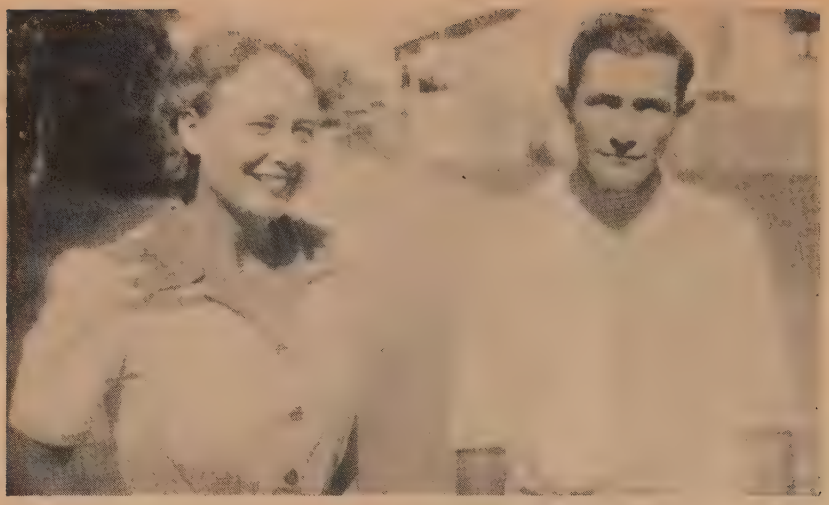
Forty mission boards combined their resources in 1943 to organize the Committee on World Literacy and Christian Literature, familiarly known as Lit-Lit. In this the boards recognized that literacy and the production of literature must be developed together. As the committee's work spreads around the world, its message is carried by both means. Literacy is useless unless people have books to read. And books are useless without literacy.

In 1955, when Dr. Laubach became seventy years of age, he decided to withdraw from active relation with Lit-Lit in order to carry on his speaking tours on a free-lance basis. His personal Laubach Literacy and Mission Fund has no relation to Lit-Lit.

Through Lit-Lit flows the vast literacy and literature work carried on interdenominationally in more than fifty countries, and over 300 languages. Literacy campaigns are centered in the churches of thousands of communities, and Christians are the core of literacy and literature programs.

The church needs literacy. In promoting its humanitarian work, and in its special tasks of evangelism and Christian nurture, the

Dr. Shacklock is Executive Secretary for the Committee on World Literacy and Christian Literature of the National Council of Churches.



Adult education is encouraged in Cuba through the efforts of Miss Eulalia Cook, of the Union Theological Seminary faculty.

church cannot afford to neglect the effective tool of the printed page.

Literacy needs the church. Many of us feel that the church is the most promising channel through which to share the written word. Christians have a clear-cut motivation for teaching: they believe it is important that people learn to read their Bibles for themselves. And for those who are literate, reading is a precious gift to be shared with neighbors. A literate church becomes a teaching church; the younger churches become centers of light and new life.

But the sharing of hope and knowledge through books requires trained leaders. Hence Lit-Lit is putting increased emphasis on the training of national writers, editors, publishers, and booksellers. Special training centers serve regional needs in Egypt, Central Africa, India, and West Pakistan. Workshops and training institutes give intensive training to promising Christians from areas involved in literacy programs. During 1959, ten such institutes provided specialized help for more than 250 literacy and Christian literature workers.

The ability to read . . . books that can be read and understood by new readers . . . knowing how to sing the words of hymns . . . finally, being able to read the Bible: these are powerful gifts. In the next five years, what a difference it would make in our world if our Christian family became literate! With enough help, this is possible.

For The Methodist Church this will require some dozens of new technical missionaries each year, and some hundreds of national specialists in the countries of greatest need. It will also require funds to publish literacy primers and easy books. But it can be done. It is reported that the Soviet Union is exporting 30,000,000 books per year, in noncommunist languages, to carry its message across the world. The Christian church is not less devoted to the proclamation of its gospel, but it has not yet given really serious attention to the use of the printed page in carrying out the Great Commission.

The printed word is a most powerful tool for the effective communication of our faith. It can be read, studied, and reread by grown-ups and children, by new literates and the educated, by non-Christians and by believers at any time, anywhere, again and again.

In fiction, we might write of an Utopia in which all men and women could read. In fact, we can do something to make this a reality. Our goal: around the world, a literate church serving a literate community.

Miss Lucile Colony, chairman of the staff of the Department of Work in Foreign Fields, says: "The Department of Work in Foreign Fields gives through the National Council of Churches of Christ $26,527 for Literacy and Christian Literature. In addition every rural worker and city evangelist carries on programs of adult education. We have missionaries who are assigned full time to literacy work."

At Lit-Lit's Booksellers' Institute, in India, Miss Eunice Sluyter explains "How a Book Is Made."

Ewing Galloway

I was a Stranger, and . . .

Condensation of an address delivered by Kenneth L. Maxwell, executive director of the Department of International Affairs of the National Council of the Churches of Christ in the U.S.A., to the Board of Missions of The Methodist Church, meeting at Buck Hill Falls, Pennsylvania.

WE are in a crucial year ushering in the possibly decisive decade of the 1960's. In the foreground is a political campaign. It is a time of changes in the "cold war." We are still at the threshold of a fantastic new world of the revolutionary, nuclear-space age.

For such a time as this, a Nationwide Program of Education and Action for Peace is moving ahead in our churches, working through the National Council and the denominations from June, 1959, through June, 1960. For the first time in Protestant and Orthodox history, churches are concerting their efforts in Christian social relations in coordinated efforts year by year.

During this year, they are concentrating on study and action for peace with justice and freedom. The results to date in many ways exceed even our high expectations. For the first time, we have some leadership trained in this work in all fifty states of the Union. It is my conviction that God is at work among his people moving them to more effective study and action toward His will for more love, justice, freedom, and peace on earth.

In such a time as this, what is the most crucial issue we face? Some say "survival," others, "civilization." In the week when Congress opened, four different New York newspapers selected four different priorities: one was "inflation," another "defense," another "civil rights," and yet another said this is *the* issue: "The posture of the United States in the world . . . as we enter the sixties. . . . The supreme test of the United States is probably not military, but more likely philosophical, political, social. . . ."

At the political level, in terms of our responsibility as Christian citizens, that does set an important concept in which we must live and work.

For us as Christians, still a higher level includes and also transcends national responsibility. For us, the ultimate issue is the will of God. From Holy Scriptures and from God's supreme revelation in Jesus Christ, we understand it to be His will that there shall be more love, justice, freedom, and peace for all his human family.

Our churches at work in the Nationwide Program for Peace will concentrate on three international issues during this year: 1) Disarmament—the reduction and regulation of armaments with inspection and control, working toward the goal of a responsible system of disarmament under the United Nations; 2) Development—world economic development, including such issues as mutual aid, technical cooperation, and trade matters; 3) Immigration and refugee policies—chosen especially because this is World Refugee Year.

Refugees

Facing literally millions of homeless, persecuted, uprooted, deprived people around the world, what are our responsibilities as the wealthiest, most privileged, most powerful nation on earth? As churches within this nation and the wider world? As individuals in our roles as citizens?

During and since the end of World War II, it is estimated that possibly some 40,000,000 people have suffered at the hands of others and fled from their homes. At present possibly some 15,000,000 refugees and displaced people around the world are suffering in differing measures in body, mind, and spirit.

Where are these refugees? In Europe about 135,000 nonsettled refugees; in China some 10,000 Europeans, mostly White Russians who fled from the Bolshevik revolution to Siberia, from Siberia to China, who now wish to go elsewhere.

North Africa has about 180,000 Arab refugees in Tunisia and Morocco who fled from the conflict in Algeria.

In the Middle East more than a million people exist in refugee situations in countries bordering Palestine from which the bulk of these Arab refugees fled.

In Hong Kong over 1,000,000 Chinese refugees from China mainland live in almost indescribable crowding, poverty, and disease.

Possibly 20,000 or more refugees who fled from the attacks of the Chinese Communists are now in countries bordering Tibet.

In Asia, as in India, there are still other millions of refugees.

As we think of these homeless and often hopeless people wandering over the earth, stagnating in camps, or waiting silently for death on rooftops, in caves, and beside open sewer gutters, we are reminded of the words of those under judgment, as described by Jesus: "When did we see you hungry . . . thirsty . . . a stranger . . . naked . . . sick . . . in prison, and did not minister unto you?" Then the Son of Man answers: "Inasmuch as you did it not to one of the least of these, you did it not to me."

We are now passing the half-way mark in the World Refugee Year. Burdened by concern for all the agony and anxiety of the homeless peoples of the world, four young Britons initiated a campaign whereby all nations might join in a human counterpart to the International Geophysical Year. The idea took hold, supported by church leaders and others, so that the government of the United Kingdom agreed to sponsor it in the United Nations. Nine other nations, including the United States, joined in sponsoring a resolution in the United Nations calling for a World Refugee Year.

The two aims of the World Refugee Year are:

1) To focus interest on the refugee problem and to encourage additional financial contributions from governments, voluntary agencies and the general public for its solution.

2) To encourage additional opportunities for permanent refugee solutions, through voluntary repatriation, resettlement, or integration, on a purely humanitarian basis and in accordance with the freely expressed wishes of the refugees themselves.

Under the chairmanship of the Rev. Francis B. Sayre, Jr., dean of the Washington Cathedral (Protestant Episcopal), the United States Committee for Refugees is giving leadership on this issue. The President of the United States issued a proclamation on May 19, 1959, calling attention to the U.N. resolution and officially proclaiming the period July 1, 1959, to June 30, 1960, as World Refugee Year, and urging generous support by the citizens.

Considerable work has been done by private agencies but relatively little has been done by the United States government in World Refugee Year. On the monetary side, authorization was voted by Congress for the President to use $10,000,000 of his Contingency Fund under the Mutual Security Program and the State Department recommended use of $4,000,000 of it. Competent observers in Washington report that unless drastic measures are taken, it is not likely that the remaining $6,000,000 will be used in this Refugee Year.

On the legislative side, the platforms of both parties favor improvement in our immigration laws. In the first session of this Congress, possibly the largest number of immigration bills to be introduced in recent years went into the hopper. What came out? Almost infinitesimal results to date: 1) Congress extended the provision permitting entry of aliens having tuberculosis, if satisfactory family care can be guaranteed; this is discretionary authority, and was granted through June 30, 1961. 2) Congress extended the program for non-quota admission of certain alien orphans adopted by U.S. citizens; and this extension was only through June, 1960.

Immigration Legislation Needed . . .

Three illustrations show a most urgent need for major legislation in the field of immigration and refugee policy.

For one thing, there are about 19,000 so-called "hard-core" cases of refugees in Europe, and who knows how many more in other areas of the world, who cannot come into the United States under existing laws. These include the blind, the tubercular, the aged, and those who would be needing institutional or out-patient care.

The nations have taken out, in Europe, mostly the young, strong, and highly skilled refugees. What of the rest? Do we hear an echo of the Master's words:

"When did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister unto you?" Being classified as a "hard-core" refugee is said to be "like hearing one's self pronounced dead or incurably ill," that it destroys the last vestige of one's self-respect or will to renew life. Something is being done for the "hard-core" refugees by France, Norway, Sweden, Belgium, Germany, Austria, Canada, and other nations. The United States has admitted increasing numbers of "hard-core" refugees and appropriated money for their support and resettlement elsewhere, but many well-informed people feel that our government has not done its share, as compared with what has been done by many other smaller, less wealthy nations. Many elements of restrictive legislation in our immigration laws inhibit and make impossible the responsible admission of even "the least of these," among refugees, "the hard-core."

Secondly, the refugee problem will still be with us for years to come. New ones are fleeing the communist countries and other situations of conflict and persecution every day. In view of this, informed and responsible people urge that provision be made for United States responsibility in this matter in our immigration laws. Numbers vary from 10,000 as proposed by the National Council of Churches, to 20,000 for annual admission of regular refugees, with provision for special emergencies such as Hungary.

A most likely piece of legislation which Congress may pass in this session if Christians and other citizens express sufficient concern in clear and certain terms is the bill titled "The World Refugee Relief Act of 1959," No. S-2583, introduced by Thomas C. Hennings, Jr., of Missouri. It would do the following four things:

1) Authorize the admission of 20,000 refugees annually on a non-quota basis. Up to 5,000 of these might be hard-core cases.

2) Provide for admission of refugees as parolees under emergency circumstances, such as Hungary, and their acceptance as permanent residents after two years, at the discretion of the Attorney General.

3) Authorize the use by the President of $10,000,000 for relief, resettlement and rehabilitation of refugees around the world.

4) Provide for the allocation of U.S. surplus commodities to the World Refugee Program.

In all fairness I must say our government is already contributing about $40,000,000 annually for established refugee programs such as the Arab refugees under the United Nations Relief and Works Agency. However, the failure of both the Administration and the Congress to act more vigorously in the special World Refugee Year programs is not only a moral and spiritual failure, but also a political failure. In the event we do not immediately act forthrightly and more responsibly in this matter we shall sow seeds of deep bitterness among refugees around the world who have looked to the World Refugee Year with such hope.

A third illustration of the need to revise our immigration and refugee legislation is that our present system discriminates against the colored races of the world, and this in the midst of a world revolution of races. For example, the so-called "Asia-Pacific Triangle" provision of our laws discriminates in many ways against most of the yellow and brown people of the world, almost half the world's population living in Asia. And again, the fact that practically no people migrated from Africa to the United States in the quota base period of 1920 means that practically none of the people of that whole vast continent can come to the United States, even if they wish to do so. To a considerable degree this whole problem is not simply a matter of the number that would actually come, but a symbol of the United States exercising rank discrimination against the yellow, brown, and black peoples—roughly two-thirds of the population of the world. What implications does this have?

In political terms, I have found an insight in one writer's recent report about our relations with China. He writes of the symbolism of our treatment of the Chinese as outcaste people at the beginning of the century, not worthy of the same rights as other people. Our government persisted in this policy toward China, despite the presentations and protestations of missionaries and other Christian leaders. Russia, which had been following the same policy, saw the error of insulting the Chinese people and revised her policy. This, almost a half a century ago, seems now to be one factor among many which played its part in determining the course of relationships between Russia and China and the United States and China.

In missionary terms, rank discrimination in immigration policy against peoples of color in the world by the homeland of Christian missionaries from the United States cannot help conditioning the receptivity by people of color to our witness to the Christian gospel.

Whose responsibility is it to take action to improve the immigration and refugee policies, programs, and practices of the United States? Is it that of the President and others in the Administration? Of public opinion? Of our churches and their members?

We in the National Council will continue to try to bring an increasing sense of responsibility in these matters in the Congress, in the Administration, and in public opinion. But, also, for us, judgment begins at the house of God. So, let us as Christian leaders rededicate our efforts in this field. The good name and the image of the United States as the world's wealthiest and most powerful nation is at stake. As Christian institutions and Christian citizens, we have responsibilities in relation to our loyalty to the highest interest and the highest values of our nation.

What concrete things can we do for the refugees, the stateless, homeless, uprooted peoples? Here are a few arrow signs:

1. Continue to make a strong Christian witness through public statements and private conversation on immigration and refugee issues, in our own denomination and through the National Council of Churches.

2. Act through the agencies of our churches toward those in government, both in the Administration and in Congress, to give further incentive to some, and support to others, in their work on immigration and refugees.

3. As individuals, make our concerns known to our own congressmen, senators, and members of the Administration by letter and personal consultation.

4. Contribute more than ever before, and encourage others to do likewise, to the work of the churches through missions and through our relief agencies such as MCOR, Church World Service, and the World Council of Churches' Committee on Interchurch Aid and Service to Refugees.

5. Sponsor more refugees ourselves, and encourage others to do likewise, as in the current Dutch Indonesian refugee emphasis, and in other such programs.

6. All of us can work together to cut down the number of at least one kind of refugees in our own country, namely, "refugees from responsibility."

7. Let us all pray more effectively and work more devotedly with each other and with God through missions, service, and international relations. Thus we may hope to reduce the number of refugees on the face of the earth because, under God, we are laboring to remove the causes of human hatred, conflict, and persecution and through love to create more conditions of peace with freedom and justice for all.

May we be driven to further dedication and devotion in our work for the homeless of the earth by the word of our Lord: "I was a stranger, and . . ."

Only the "big girls" are strong enough to stir the *bokaki* for dinner.

Southern Congo members participated in the *Kusaidiana*—program to help others

Boarding Departments for African Girls

new emphasis on regional schools

by ANNE CARY EASTMAN

THE Christian school is a primary institution to inspire youths and broaden their horizons. In past years education of girls in Africa has been a special problem since there were far fewer girls attending Christian schools than boys.

Now the time has come for putting special emphasis on education of African girls. More and more parents are realizing the value of an education for their daughters as well as for their sons. Young men who have the opportunity of going to school hope to marry girls with at least three or four years of schooling.

During recent years there has been a marked increase in the number of girls attending elementary schools, and even continuing in higher courses. More opportunities for education and advancement of girls are available in both urban and rural areas. African teachers see the need to give special attention to the girls in the schools. The boarding departments for girls, some of the most important projects of the Woman's Division throughout Africa, are making significant contributions to the development of girls in Christian living as well as in education.

Dormitories Needed

Villages are asking not only for churches and schools, but for dormitories for young girls so that they may live in an atmosphere conducive to learning. Some dormitories are expanding with a self-help plan. Existing dormitories in villages and on stations constantly call for increased personnel. In some areas, dormitories are filled to capacity. In many instances more girls could be accepted if personnel and funds permitted.

During the past quadrennium, dormitories have been opened at Nyamazuwe, Southern Rhodesia; Mulungwishi, Southern Congo, and Ganta, the interior station in Liberia, while new buidings and other improvements have been provided for several others. A new wing was added to the Girls' Hostel in Monrovia, Liberia. Assistance has also been given for opening dormitories in rural centers at Kinandu, Southern Congo, and in Shungu Koi and Kibombo, Central Congo.

At a special conference on the Education of Girls held in the Southern Congo Conference, the recommendation was made that boarding departments be encouraged in connection with regional schools. Kinandu in the Southern Congo is one of these schools.

Kinandu

According to Miss Maude Reed, missionary in the area, girls from far and near enter the new dormitory at Kinandu. This center, situated twenty miles from Elisabethville in the "bush" between two rivers is a chiefery grant—2,000 acres given by the Chief Kaponda, head chief of the Balamba area. It is the most flourishing rural center in the Elisabethville District. There is a complete unit of primary

Miss Eastman, a former missionary to the Belgian Congo, is administrative assistant to Miss Ruth Lawrence, executive secretary for Africa and Europe, who with Miss Maude Reed, contributed to the article.

Girls at their dormitories at Wembo Nyama, Belgian Congo, welcome Miss Ruth Lawrence, executive secretary for Africa and Europe.

school, and cottages for boys who lived too far from the school were an early part of the project. The girls and boys study from the first to the sixth grade.

Many girls in the school come from villages where there is only a first or second grade. They would not have been able to go on to school without the new dormitory. The Field Committee heard the presentation of the urgent need for a dormitory for girls and asked the Woman's Division for special funds of $3,000 to build the unit. The recommendation was approved in February, 1959. By fall, the dormitory for twenty-eight occupants was well under way and soon eighteen girls and the lovely new matron were settled in their new home.

The girls express their love and appreciation in caring for their new home. It is always very clean. They have made curtains and have cleared the front yard that they might plant flowers.

Mama Angelina, the matron, does a wonderful job in caring for the girls' needs—physical and spiritual. Devotions are held each morning and night. The girls are learning to live and work together.

Members of the churches in Elisabethville are enthusiastic about helping to develop the Kinandu Center. Two youth groups cut a road four and a half kilometers long from the highway to the center on a work weekend. Pastors and teachers go there for retreats.

The youth group of sixty girls and boys at Kinandu visit the surrounding villages to help adults and children in their programs of worship and recreation. This fits in with one of the main program areas of the Southern Congo MYF, *Kusaidiana*, which means "to help others." Pastor Joseph Mubanga and his wife, Louisa, recently appointed to a new post at Kenya, and the teachers of the school have given inspired and enthusiastic guidance to the growth of the Kinandu Center which is growing up around the school and church. They, with the young people, make up the life of Kinandu. It is they who encouraged and guided the increasing number of girls at Kinandu. The new pastor, Ilunga Lombert, carries on the good work begun by the Mubangas.

Purpose

"The motivating purpose which gave birth to the school at Kinandu and which continues to nourish its life is for the school to have high Christian ideals paramount, for labor to be given its rightful dignity, and for girls and boys who come there to learn a way of life and a means whereby to accomplish that life without having to be subject to the treadmill of a city existence, or to be dependent upon outside help." *

The girls participating fully in the educational and spiritual life of the Kinandu Center, help in agricultural and home-care projects and continue to grow in wisdom and stature in their church and their community.

Truly the new girls' dormitory at Kinandu is placing needed emphasis on Christian higher training for girls in Africa.

* From "Kinandu Regional School, the Church's Answer," by Bill Starnes in *Africa Christian Advocate;* January-March, 1959.

Mama Angelina, new matron at Kinandu, arrives before the building is completed.

Mirrors Reflect Activities AT SCOTT'S RUN SETTLEMENT

• **Girl Scouts, engaged in textile painting, make a flag of South Africa for the Girl Scout Council.**

by MRS. HAROLD RHODES

MIRRORS are important in everyday living. Just try to imagine life without one. A mirror reflects images giving a true representation or likeness. Properly placed, they enable one to look down long vistas, to see things in the distance, and almost around the corner.

The work at Scott's Run Settlement in Osage, West Virginia, is not "done with mirrors"; nevertheless the staff and local board did look into mirrors, figuratively speaking, to get a true image of the work from all angles. They found this experience invaluable in arriving at important decisions concerning the settlement, its needs, the needs of the community and the future of the work.

Reflected in the mirror were the beginnings and gradual development of Scott's Run Settlement. In 1927, when the house was built, thirty-eight or more independent bituminous coal mines were in operation on the Run. Now there are four or five consolidated mines, but the service of the Settlement continues in the same tradition with which it began.

In the beginning, the people of the area came from many backgrounds and nationalities. Most of them worked in the mines or their business operations depended on miners' trade. They met at the Settlement for recreation, education, fellowship, and worship. Until 1954, the Settlement program was in charge of capable, loyal, dedicated women.

That year, the staff and board members adjusted the mirrors for a long view and glimpsed a new need—a man on the staff, preferably a family man who would live at the House and become a part of the community. As a result, Mr. John Marshall and his family arrived with his sister, Miss Margaret Marshall, a deaconess who had had experience in community center work. Mr. Marshall and Miss Marshall came to serve as co-directors.

Things began to happen. The local board membership was revised and revitalized. Years of service were limited and members were chosen for specific jobs and given adequate training for their work. This training is a continuing, on-going process.

A panoramic view of the community was studied through the mirrors. The reflection clearly indicated a need to clean up. Various approaches were made to the problem. A Civic Improvement Association met regularly at the Settlement, but progress moved with intolerable slowness until the town of Osage was incorporated in July, 1958. With city officials elected, local law enforcement was possible for the first time. During the intervening eighteen months, street lights have been installed, roads improved, and plans made for other advancements.

A survey revealed that the economic life of the community had changed. Homes are no longer company-owned; individuals had bought or are buying them. Forty-three per cent of the population is Negro. Twenty-nine different occupations are represented in the community with more low-income families and more real need than before.

Many social agencies are working in the area and Scott's Run Settlement staff and board recognized the advantages of these groups working together. After three years of ground work, representatives of these agencies met in January, 1960, at the House to pool knowledge and resources—the first opportunity to coordinate the work of all social agencies in the Scott's Run area.

Another step forward was the

Mrs. Rhodes is a member of the local board for Scott's Run Settlement.

decision to enlarge the base of operations. The aim of the Settlement had been to serve just the people of Osage and the adjacent hills. The well-baby clinic, established in 1955 in cooperation with the Mountaineer Mining Mission, brought folk from more distant points in the Run. Gradually through these contacts people came for other services. The kindergarten, a program feature for years, included children from more distant hills. In the fall of 1959 the parents were brought together. The result is a close relationship with families not reached before.

Probably the greatest factor in broadening the service is the addition of a new staff member, Mrs. Joseph Petso. She works in the newly formed Morgantown Larger Parish, which includes twenty-five rural Methodist churches under the leadership of six ministers. The superintendent of the Fairmont District, Dr. Frank Shaffer, and Miss Cornelia Russell, executive secretary for Town and Country Work for the Woman's Division, cooperated in making the Larger Parish possible. The six ministers meet at the Settlement where Mrs. Petso also has her office. Facilities and materials of the Settlement House are available to members of the Larger Parish.

The mirror-study revealed defects in the aging physical plant. Improvements have been gradual, the result of efforts of countless individuals and groups. Men and women in the community donated hours of back-breaking work. Under the leadership of Mr. Marshall, a man of many skills, all plans and labor were coordinated to produce an attractive plant with brick and glass entrance, landscaped grounds and proper fencing. Improvements included an adequate gas furnace plus electrical rewiring and installation of new lighting fixtures.

Then paint, carefully chosen and liberally applied, completely changed the appearance of the House. The kitchen for community use is attractive and well-equipped. The room in the front of the building is used for many things including a library of 750 volumes recently established in cooperation with the West Virginia Library Commission.

The greatest change was made in the room where church services are held. Paint, new lighting fixtures and a piano were obtained through the efforts of the local board. Members of the congregation assumed a large share of the improvements. They built a permanent stage, furnished the pulpit, lectern, chairs, altar and chancel rail. These are portable and can be properly stored when the room is used for other purposes.

Changes in personnel are reflected in the mirror. When Mr. and Mrs. Marshall were transferred to Eloy, Arizona, Mr. and Mrs. James Zitzman were employed to fill the vacancy: Mr. Zitzman as program director and Mrs. Zitzman as kindergarten teacher and club worker. They are dedicated young people whose Christian experiences date from childhood days.

Mr. Zitzman was recreation director at Kopperston, West Virginia, for Eastern Gas and Fuel Associates. He is working toward a degree in social work at West Virginia University. Mrs. Zitzman is a music major with a master's degree in elementary education. She is assisted in the kindergarten by Mrs. Louise Pukansky, a member of the community. Mrs. Pukansky has been a valuable staff member for several years.

For continuity of program and planning and to help the new staff get established, Miss Margaret Marshall agreed to continue as director until June, 1960. Her ability, knowledge, and experience have been invaluable.

These are some of the happenings, experiences and people glimpsed in the mirrors reflecting the work of Scott's Run Settlement. We hope all Methodists will share our pride in this project and will have an increased interest and concern in this worth while work.

A loyal member pays her pledge at a meeting of the Woman's Society of Christian Service.

We Help to Open Doors

by

EVERETTE L. WALKER

"BEHOLD, I have set before you an open door, which no man is able to shut." (Revelation 3:8) Frequently we hear of conferences being held behind closed doors. We wonder what happens and what is discussed in such meetings. Many young people have felt that a college education was behind closed doors, yet they were curious, so much so that they were eager to sacrifice in order to open the doors. The Parthenon had doors which weighed fifteen tons: one man could not open them without help from others.

The Methodist Student Loan Fund and the National Scholarships have joined forces with individuals to help open doors for youth. These young people have expressed themselves well and you should have the opportunity of knowing how they feel.

Appreciation

A freshman writes: "A simple thank-you can only begin to express my gratitude for the door opened to me as a recipient of the 1959-60 National Methodist scholarship. Because of this award, I am now a student at a Methodist college where I am afforded the benefits of a church-related school both in academic and social life. Although future plans are still uncertain, the door has been opened by the willingness of Methodists to care and to help. For this I shall ever be grateful." This is from one of the 500 students currently attending college and experiencing what goes on behind what was once considered a closed door.

A summary of the interests and activities of National Methodist Scholarship students is reflected in the following account. "In high school I became a member of the Future Homemakers of America and the Spanish Club. I also worked as assistant to the school librarian and was art editor of the school's newspaper. I was one of two students in the class to receive the D.A.R. Award for excellence in American history and was elected to Quill and Scroll, the international honorary society for high school journalists. Somehow I managed to make the highest score on the National Merit Scholarship Test and joined the National Honor Society. I was also voted the 'most artistic' and 'most studious' in the class of '58, and was chosen to give the invocation at graduation.

"Church activities included service as MYF secretary. In college I represent our college on the council of the area Methodist Student Movement. Last fall I became a member of a group of college women who are interested in Christian vocations and service projects. I also attend my local MYF and sing in the church choir. One of my most enjoyable experiences was having the opportunity to give a brief talk during the recent Student Recognition Day service. As for future plans, I am undecided but I am studying religion, sociology, and psychology with the hope of taking graduate work to become a deaconess."

A report of vocational intentions of former National Methodist Scholarship recipients indicates the following distribution:

Teaching	**32.2%**
Church vocations	**25.4%**
Medical fields	**10.0%**
Business	**7.2%**
Social work	**5.2%**
Science	**4.6%**
Fine arts	**4.5%**
Other and undecided	**10.9%**

Grateful for her National Methodist Scholarship, this attractive student majors in music at Greensboro College, Greensboro, North Carolina.

As a parent, wouldn't you be proud of such a daughter? As Methodists aren't we proud of our talented and dedicated young people? National Methodist Scholarship students have written frequently about their gratitude and amazement for the doors which have been opened for them. Quotations express these feelings.

"This scholarship is even more valuable and wonderful when I consider that the donors do not know the receiver; they simply give with a faith in youth and in students."

"The aid I received made the difference as to whether or not I would stay in school. It means a great deal to know that people I have never seen or may never see have the faith and interest in me and other students to assist us in obtaining our education."

"I have realized also, from first-hand experience, that students are definitely benefited by the funds from Methodist Student Day. It seems hard to comprehend that, through the special offering on Methodist Student Day, our contributions, small though they may seem, will greatly help worthy students obtain an education."

"May I close by saying thank

Mr. Walker is associate director of the Department of Secondary and Higher Education, Division of Educational Institutions, Methodist Board of Education.

you to the individuals within The Methodist Church who have made this scholarship fund possible by their gifts on Methodist Student Day. To each I owe a debt of gratitude and appreciation for their investment in my future. May my gratitude find expressions in my work for our Methodist Church in the field of Christian education."

Students are aware of their own limitations and grateful for the opportunity of proving our faith and trust in them. We can never prove our love for others or our confidence in them simply by providing material gifts. Only as students are changed, by the spirit of the funds made available through National Methodist Scholarships, does our investment become something more than dollars and cents. College has taken on new dimensions for many of these scholars. "My experiences at college have become more meaningful and purposeful for I know that I have a responsibility to fulfill, not only to myself and my parents, but also to unknown donors."

"I know that having this scholarship has made me a better student and a better college citizen."

"The scholarship has helped both spiritually and mentally and knowing that I have the church behind me will be a great help throughout my college days."

"The financial assistance as a recipient of a National Methodist Scholarship was important, but perhaps not as important as the self-confidence gained from knowing I was chosen from a field of well qualified applicants. The scholarship committee chose me on the basis of leadership, ability, scholastic standards and my religious conviction. Perhaps they saw in me the potential required to assist The Methodist Church in future years, and, the Lord willing, this I shall do!"

Missionary Service

One opportunity frequently leads to another and young people look expectantly to the future. Some National Methodist Scholarship students are planning for service within the church: "With the aid of a workshop and this scholarship, I have been able to continue my education in order to prepare for the compelling urge I feel to serve Christ as a missionary."

"For a long time I have felt the call to go to the mission field, particularly South America, and I know that without the formal education, which the National Methodist Scholarship is helping me receive, I would never be able to fulfill my calling."

Most Methodists serve their church as laymen and many scholarship students are looking forward to this challenge. A college freshman writes: "After careful consideration, my plans for the future have been made. I have decided that I would like to become a part of our nation's educational program. My major is biology-education, and I can't wait until I have my own biology class. I have planned also for the religious aspect of my future life. With training to be a teacher, I feel that I will be qualified to teach a church school class, something I have always wanted to do. Along with this I will offer my services to any other aspect of the church program that needs my assistance."

This Scholarship winner trains for a technician's job.

Graduate Awards

Methodist Student Day funds provide for fifty graduate awards in the fields of pastoral ministry, college teaching, Wesley Foundation leadership and for directors of Christian education in the local church. Most of the awards in the last category are made to women. The following quotation outlines the activities and plans of a recipient of a graduate award:

"I married a Methodist minister and we are serving a two-point circuit. While my husband stays on the charge, I am commuting to seminary which is a switch in the usual seminary commuting procedure. Two years are required to complete a master's degree, but we felt the necessity of completing it even though it means our separation during the week. As to future plans, my husband has been accepted by the Methodist Board of Missions and I am under consideration. Probably in another year we will be serving as missionaries in the foreign field. Needless to say my education will be of great value in such a situation. Because of this generous award I have been able to realize a fuller life through education and service."

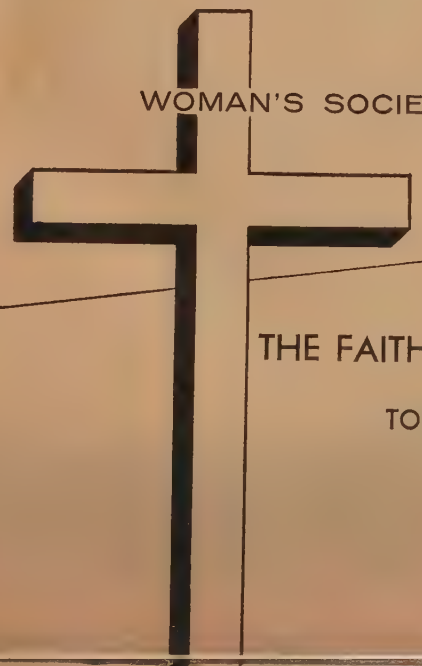
The National Methodist Scholarship program is one of the few in the United States which offers more awards to women than men. Most of these women marry and thus we are opening doors not only for vocational preparation, but also for Christian homes, the source of our first spiritual experiences and the cradle of democracy.

Our Mission Today

QUADRENNIAL EMPHASES
1960-1964

FOR THE

WOMAN'S SOCIETY OF CHRISTIAN SERVICE AND WESLEYAN SERVICE GUILD



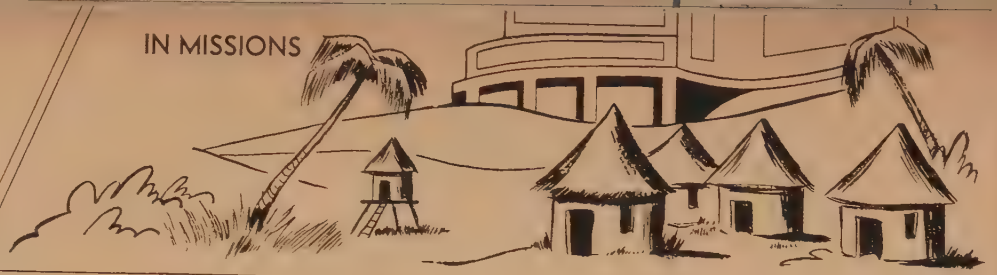
THE FAITH THAT COMPELS US

TO BRING TO BEAR ON ALL
HUMAN LIFE
THE SPIRIT
AND PRINCIPLES
OF CHRIST

FACTORS THAT CONFRONT US

- RAPID SOCIAL CHANGE
- NEW PATTERNS OF FAMILY LIFE
- POPULATION EXPLOSIONS
- INTERNATIONAL TENSIONS

IN MISSIONS



FRONTIERS THAT CALL US

- SECULARISM
- RESURGENCE OF NON-CHRISTIAN RELIGIONS
- BARRIERS OF RACE AND CULTURE
- URBANIZATION
- NATIONALISM

THE PROGRAM THAT UNITES US IN WITNESS AND SERVICE

- DEVELOPING THE SPIRITUAL LIFE
- STUDYING THE NEEDS OF THE WORLD
- STRENGTHENING THE LOCAL CHURCH
- IMPROVING COMMUNITY, NATIONAL AND WORLD CONDITIONS
- RECRUITING WORKERS
- SECURING FUNDS FOR SUPPORT OF THE WORK AT HOME AND ABROAD

WOMAN'S SOCIETY OF CHRISTIAN SERVICE OF THE METHODIST CHURCH

Empty Your Treasury

An appeal to every Woman's Society of Christian Service

HAVE YOU paid your pledge in full? Do you still have money in your treasury? That money can be used to meet real needs if sent promptly through the regular channels to the treasurer of the Woman's Division.

Mrs. Porter Brown, treasurer of the Woman's Division, says: "The Division can appropriate for the year ahead only the amount of money that it has received the previous year." Yet the cost of living and prices for most everything continue to soar here in the United States and around the world.

A case in point is the salary of missionaries overseas. A foreign missionary has a basic salary, but adjustments have to be made to enable the missionary to live. The cost of living grants vary from country to country ranging from a low of 24 per cent to a high of 105 per cent.

Mrs. Brown states that fact in concrete terms. She says: "The local Woman's Societies have been asked for $2,100 annually as support for one missionary. Because of increased living costs, last year it cost the Woman's Division $2,927 to maintain a missionary on the field."

That was last year. No one knows yet what it will cost this year. Everyone is glad that one advance step was taken: furlough salary for a foreign missionary has been increased from $2,100 to $2,400.

But yesterday's giving determines today's program. Mrs. Brown points this out in telling figures. All the Askings from the foreign fields for 1960-61 totaled $2,248,700. This amount was determined after careful screening of estimates from field committees. Based on last year's appropriations, only $2,078,000 could be budgeted. That means the work in foreign fields will receive $170,700 less than is needed."

Without quoting figures, the same thing could be said of work in home fields: Askings for actual program needs exceed the amount appropriated for the work. Miss Mary Lou Barnwell sums up the reasons for the appeal to empty your treasury.

If all the funds held in the treasuries of Woman's Societies or sent to "good causes" not related to the work of the Woman's Division were sent to the Division, we could

(1) Increase the support for missionaries and deaconesses who serve faithfully and effectively, thinking not of financial rewards, but of the needs of people around the world.

(2) Increase the retirement benefits for those who have given their lives in *our* work—they went for *us*.

(3) Provide additional work budgets for the improvement and extension of services rendered.

(4) Increase appropriations for the on-going program of the Division.

Any amount helps: $5,000 will send a worker to a challenging inner-city situation; $1,000 will provide needed medicine for a mission hospital; $500 will keep a child in a mission school; $100 will purchase Christian literature for newly literate Christians; $10 will buy books for a mobile library.

Any amount remaining in your treasury should be released to speak to people of the redeeming love of Jesus Christ. A candle hidden under a bushel will shed no light. A dollar kept in the treasury limits the proclamation of the "good news."

Staff Changes

Miss Juanita Brown—An Appreciation

By **Dorothy McConnell**

This past month, Miss Juanita Brown, for eighteen years one of the editors of the Woman's Division of Christian Service, asked for early retirement. She will teach English during the coming year in Aoyama Gakuin University, Tokyo, Japan.

It is difficult to assess all the gifts that Miss Brown gave to the Division. She it was who initiated an annual Spiritual Life study into the Woman's Society of Christian Service. The *Prayer Calendar* came from her suggestions. The monthly programs were her special responsibility, and her meticulous care in their preparation, and thoughtful selection of writers, are, in large part, responsible for the circulation they have had in late years and for the recognition they have received from other denominations.

Miss Brown was creative in her thoughts about professional staff. A period for refreshment or study each five years was inaugurated at her suggestion. She was vocal about study along one's line even during a working day. No one worked as hard to raise the concept of editor from the "hired hack" to the status of the communicator of Christian work and message.

Miss Brown is missed, of course, but fortunately we have her heritage.

Staff Elections

At the March Executive Committee meeting of the Woman's Division of Christian Service, three new staff members were elected. They are: Treasurer, Miss Florence Rieder, New York City; Assistant to the Secretary of Missionary Education, Miss Miriam Brattain, Palo Alto, California; Field Worker in the Section of Missionary Education and Cultivation, Miss Miriam Ann Parsall, Asbury Park, New Jersey. They will be introduced in the June issue of The Methodist Woman.

department of CHRISTIAN SOCIAL RELATIONS

Dear Friends:

This is our final letter to you during this quadrennium and we want especially to talk with you about the new quadrennial responsibilities and emphases (1960-1964). Before referring to them specifically and attempting to show how they relate to some of your responsibilities, we want to remind you of a few important facts. Some of you know these facts already, but others may be new at this job.

First, it is good to keep in mind the fact that your job in Christian Social Relations is *a vital part* of the whole program of your Woman's Society or Guild. No officer or secretary works in a separate compartment! The program is *whole* and we share responsibility with secretaries of different lines of work as they carry out their special assignments in the Woman's Society or Guild as a part of the *whole*.

Second, there are increasing responsibilities and opportunities for leaders in Christian Social Relations to work through the local church channels on issues that are of vital concern to Christians.

In many thousands of local churches there are commissions charged with the responsibility of promoting interest and action in many areas of Christian social concern. Your local Woman's Society or Guild Committee on Christian Social Relations is represented on this local church commission. Many resources and suggestions coming to you through the channels of your Woman's Society or Guild will be useful also in some phases of your local church commission.

Third, you will note the box on this letter page. There you will find the six-point emphases of the Department of Christian Social Relations for the years 1960-64. Specific resources, recommendations and suggestions for action will come to you regularly in the years ahead through the pages of THE METHODIST WOMAN and other printed as well as audio-visual materials. Your new *Activities for 1960-61* leaflet will be ready by the middle of May. Order it from Literature Headquarters (free for postage). This new leaflet is a *must* for your committee as you make plans for the year 1960-61. It relates in very practical ways to the "six-point" emphases below.

Fourth, watch the back cover of THE METHODIST WOMAN for release date and price of your new *Handbook on Christian Social Relations* for 1960-1964. Your committee will need *this essential tool.* Order from Literature Headquarters.

Fifth, The Woman's Division has adopted as the quadrennial emphasis, "Our Mission Today." You will find this general program emphasis for the total work of the Woman's Society and Guild on pages 22-23 of this issue of THE METHODIST WOMAN. The six phases of your Christian Social Relations program found in the box on this page are a vital part of this total program.

Sixth, it is important that you add your copy of THE METHODIST WOMAN each month to your file of essential resources for the use of your committee on Christian Social Relations.

Finally, it seems very clear as we confront our task in the years ahead that we face such changes in our world as we have never even conceived to be possible. A "new age" is here! God grant us the courage and wisdom as Christians to work even in some small way to create a "new mind" commensurate with the change that is taking shape. The magnitude and depth of the changes about us call with great urgency for new "understanding of the relationship between basic Christian beliefs and Christian social responsibility!"

Sincerely yours,

Thelma Stevens
Margaret R. Bender
Theressa Hoover

As the Department of Christian Social Relations plans for the years 1960-1964 within the context of the quadrennial theme and emphases of the Woman's Division, it must always keep in clear focus the Church working to make Jesus Christ known everywhere as the redeeming power for man and for the society in which man lives.

Looking toward the realization of this mission the following emphases become major concerns and responsibilities:

1. ***Understanding*** **the relationship between basic Christian beliefs and Christian social responsibility.**
2. ***Discovering*** **and conserving basic values of family life in a changing world.**
3. ***Practicing*** **Christian principles of responsible citizenship in today's world.**
4. ***Sharing*** **community responsibility in "a creative life of freedom and dignity" for children and youth.**
5. ***Interpreting*** **and supporting Christian concepts of freedom in the local and world-wide communities.**
6. **Strengthening the U. N. and other agencies for international understanding and world peace.**

The TV Monitoring Project

by

MRS. G. ALBIN DAHLQUIST

Every day across the country thousands of conscientious parents, who have made great efforts to provide for their children the right kind of environment with associates whose attitudes and ideas are "acceptable," find those same children exposed to attitudes and ideas which do not fit at all the standards which the family believes to be "right."

Sometimes parents try conscientiously to know the children with whom their children play and yet know little or nothing about the ideas they get from television programs to which they listen. Some parents have not thought about this problem at all. Sometimes they have worried about it, but have found no satisfactory remedy for the situation.

Aware of this concern, the Woman's Division set up two years ago a small pilot project on TV monitoring, which was intended to answer two questions: Are women concerned about the quality of the television material currently available for family viewing? Would women be interested in doing anything about it, if some help and guidance were furnished? Since even the small initial sampling indicated that both concern and willingness to act existed, the project was improved and enlarged during 1959. The following report by a member of the Woman's Division who headed the committee work on the project contains interesting material, both for those who participated in the study and for others who have been conscious of the need. ***—Thelma Stevens***

THE plan for the TV Monitoring Project had for its purpose to arouse Methodist women to what TV is saying to the families, to assess and evaluate programs and stimulate action for more balanced program structure. Local Woman's Societies of Christian Service in districts, conferences and jurisdictions were asked to monitor programs of their own selection. A check-sheet was furnished for individual viewing to be used as a guide for group evaluation to follow. Careful sampling of programs was done by certain societies after reading *The Hidden Persuaders*, by Vance Packard, with questions for consideration and discussion.

Returns came back from 493 local societies that participated in this project with over 3,000 Methodist women acting as monitors. They viewed about 100 different programs involving drama situations, children's programs, public service programs, news and commercials. They gave as their reasons for watching TV: 1) for relaxation; 2) to break the monotony; 3) for education and information; 4) for recreation; 5) to keep the children occupied.

When questioned as to what TV reveals about American life they summarized: 1) to be happy one must have material possessions; 2) continual crisis; 3) lavish spending; 4) life centered in other places than the home, with little church influence shown; 5) prevalent crime activities.

Factors accounting for the urge to conformity were: 1) it is easier to conform and go with the crowd than to be different; 2) the need to "belong" with the group and be accepted.

It was felt that the public could be safeguarded against being manipulated in ways that might be irresponsible and socially dangerous by having 1) more censorship in advertising; 2) less advertising with appeal to children; 3) less advertising of cigarettes and alcoholic beverages with newscasting and sports events; 4) more truthful statements about products sponsoring the programs.

General agreement was expressed by the monitors that most newscasts gave a straight-forward accounting with a fairly comprehensive coverage of the latest developments of world events. Strong objection was voiced on the number of drinking scenes in programs with "drinking of alcoholic beverage" as the socially accepted way of life. It was felt that too much violence occurred on many programs aimed at children viewers. Further objection was made toward the practice of the exploitation of children by bringing them in on programs not suitable for their participation. Too few programs are produced for children and youth, with a noticeable lack in the area of hobby interests and crafts. Regret was felt that there were not more religious programs and that some good programs had been removed because *no* sponsors were available.

A significant part of the plan was the directive to *communicate back*. No communication is effective unless it achieves some response. This is where the Methodist women became involved. They wrote their critical evaluations of programs to the local stations, networks and sponsors. Mindful of the many problems involved in the industry, they made constructive suggestions for better programming, praised efforts to present good news coverage and attempts to sell products with

honesty and integrity when such was the case. They voiced the hope that in the future TV would answer the demands of the public for more educational and informative programs presented at prime viewing hours.

Group discussions for evaluation were held in circles, Sunday-school classes and in some instances even the husbands participated, too. Reports showed that viewers were discriminating in their choice of programs and that after this period of monitoring they would be even more careful about what comes into the home. Viewers need to be more familiar with the total medium of television. A better sense of selection should be developed with more "know-how" for evaluation of programs. Keeping public reaction alive and responsive is a serious need. At this point Methodist women can really be effective. Continued interest in the project is evident and encouraged.

How You Can Do TV Monitoring

The following instructions, given to the selected societies and individuals doing the monitoring, can be a useful guide to anyone. The plan is keyed to participation of a group chosen from a Woman's Society or Guild. Any other group—even a few neighbors—might use the same plan, or it could be done individually. The check-sheet is suggestive. You may wish to work out one of your own.

Instructions for TV Monitoring

Purpose:

To arouse Methodist women to what TV is saying to our families
To assess and evaluate programs
To stimulate action for a more balanced program structure

The Plan

Select the number of women in the local Woman's Society of Christian Service who are willing to monitor individually and meet for a group evaluation period later (suggested number between five and twenty). Choose the week you will monitor. Set the date and the time you will meet for group discussion and evaluation. Carefully read check-sheet for monitoring and choose program types. Check your newspaper or *TV Guide* for listings and channels.

Communicate Back

No communication is effective unless it achieves some response in the audience. The response is where you come in. The medium of television communicates in direct proportion to the response of its public —what we listen to, see and feel, accept or reject. Our public responsibility is to be an active discriminating audience. We must make our needs known to the media, and be helpful as TV tries to meet those needs. If we do not exercise this responsibility, we deserve only what we get.

Follow-up

1) Write or call your local station carrying the program. This is the responsible party. Commend every possible point. Word critical reactions carefully.

2) Write the network. Ask yourself first: "Are there enough programs of a serious and informative nature? Is there enough *choice?* Must we accept what they give us?" Be aware of the broadcasters' problems, such as cost of productions, time element, the large volume of programs required. Write with a sensitivity of their problems.

The major TV networks in the United States are:

American Broadcasting Co., 7 W. 66th Street, New York 23, New York.

Columbia Broadcasting System, 485 Madison Avenue, New York 22, New York.

National Broadcasting Co., 30 Rockefeller Plaza, New York 20, New York.

3) Write the sponsors. Television is big business. Is there too much conformity and mass audience appeal? How can you know what to believe?

Check-Sheet

1. *A Family Situation*—Does the program depict:

a) respect for parents

b) acceptable behavior

c) adults and children exemplifying moral and spiritual qualities (honesty, integrity, humility) with the problems and conflicts presented

d) An atmosphere of acceptance and good family relationship

2. *A Dramatic Presentation*—Does the program have:

a) an acceptable theme—emphasis on good values

b) good acting

c) suitable music

3. *A Children's Program*—Does the program present:

a) action that is cruel and brutal

b) a reasonable amount of excitement and adventure

c) an opportunity to identify oneself with wholesome characters and worthwhile human traits

d) desirable levels of skill and craftmanship

4. *A News Program*—Does this program promote:

a) a straightforward accounting of events

b) a manipulation of your thinking

c) a tendency to agree with the newscaster

d) a satisfaction with the "norm" of events

5. *Does the Commercial have*:

a) an honest appraisal of the product

b) objectionable material

c) too many spots for the length of the program

d) good taste

Toward Better TV and Film Fare

By ELIZABETH MARCHANT

"How can we protect our children and youth from the over-emphasis on violence and sex that fills our motion picture and TV screens?" Many are raising this question. Letters from Woman's Society and Guild members request the Woman's Division to "take a stand." Mrs. Dahlquist's article in this issue gives constructive ideas that can be implemented by individuals in local groups.

THE churches try to make a *united* approach to the industry. If Protestants have been slow to crystallize a viewpoint in relation to the mass media, it is because they are aware of the ultimate dangers of anything resembling censorship.

A promising aspect is the "Study Commission on the Role of Radio, Television and Films in Religion," authorized by the General Assembly of the National Council of Churches in December, 1957. Prominent Methodists are members of the commission which is composed of denominational representatives highly skilled in communications as well as industry experts. Morality as shown on the screen has come in for study. This commission is preparing recommendations for consideration by the General Board in June, 1960.

An important outgrowth of the study is Dr. John Bachman's book, *The Church in the World of Radio-Television.* (Association Press, $3.50) Be sure to read this book!

There *are* good films and TV programs. Write to station personnel and commend them for their good programs, says Dr. Bachman. The best way to improve theatrical motion pictures is to support fine films when they come to your local theater, says Dr. S. Franklin Mack, executive director of the Broadcasting and Film Commission. David Susskind, TV and Broadway producer, urges parents and teachers to alert children to shows that are worth seeing. Raising the level of public taste is still another area in which the home, church, school, and press share responsibility.

A "GO SEE TOUR" ON HOUSING

As reported by Mrs. REUBEN STEINWAY, Secretary of Christian Social Relations, Detroit District, Detroit Conference.

The "Go See Tour" on Housing, sponsored by Detroit District, Detroit Conference and the Detroit Subdistrict, Lexington Conference Woman's Societies of Christian Service last November, started with a tour followed by luncheon and program at Central Methodist Church in Detroit, Michigan.

One hundred ninety-two persons participated in the workshop. Thirty churches from Detroit District, were represented, seven from Detroit Subdistrict, as well as Baptist, Congregational and Presbyterian friends who came as observers since they are interested in this type of program for their groups. Seventeen Indonesian government officials, attending Wayne State University on a technical assistance program in cooperation with the United States State Department, were also present.

Three daily newspapers and the program of the Council of Churches all told of the plans of Methodist women, and their concern about housing in a metropolitan city, where superhighways, urban redevelopment and rezoning are displacing many people (especially Negroes) who have little choice of area in which to resettle.

This workshop began with a three-hour tour on four Detroit Street Railway buses. Members of the committee acted as hostesses on each bus. This field trip was planned to give people a bird's-eye view of some of the areas and projects involved in the growth and development of the city. It was an opportunity to consider how social needs can be met and social resources conserved while a physical community pattern is being renewed.

Dr. Mel Ravity, assistant director of the City Planning Commission and also an assistant professor in sociology at Wayne State University, planned the tour. Four of his staff acted as guides and gave special background information about studies now in progress.

The guide on one bus was a sociologist whose emphasis was on population increase, changing patterns, urban redevelopment, civic planning, rezoning, public versus private housing projects, and orientation of new citizens unaccustomed to urban living.

As we talked together at the luncheon, one fact became evident. Women who live on the east side of the city have meager knowledge of the west side and vice versa. Those living within the inner city find suburban areas unfamiliar. Five of the sixteen surrounding suburban areas have Negro residents.

Following the luncheon, the table hostesses asked that questions or comments on the tour be written for presentation to the panel. These were the predominant concerns: 1) What are the plans for resettlement of people forced to move for progress development projects? 2) What steps are being taken to provide public housing for the aging? (Our Indonesian government leaders were presented and told of having problems similar to ours.)

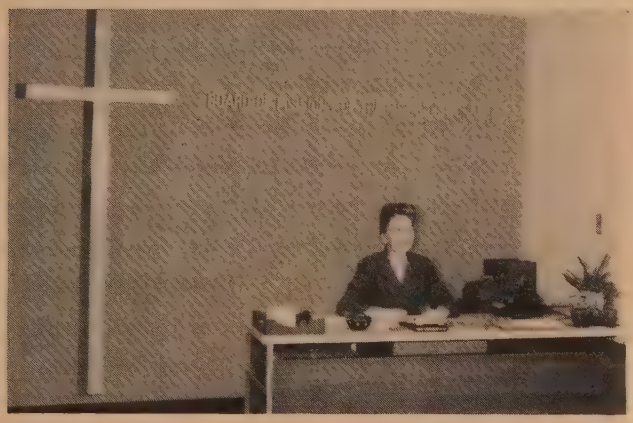
Among topics discussed by the panel were: "The Sociologist Looks at Urban Housing Patterns and Needs;" a discussion of one church's experience in the promotion, study, rewriting and adoption of an "open occupancy" covenant on housing by 60 per cent of its membership; the government's role in meeting the needs of its citizens in housing, especially related to discrimination because of race, nationality, regional origin and religion.

A question period and a service of dedication to action brought the day to a close.

ORGANIZATION and PROMOTION

H. DORCAS HALL, *Executive Secretary of the Section of Education and Cultivation*
HELEN L. JOHNSON, *Secretary of Promotion*

As its name implies, the function of the Section of Education and Cultivation is to undergird the total program of the Woman's Division of Christian Service. The Section formulates plans for the coordination and promotion of the educational and organization policies of the Woman's Division. After the plans are approved by the Division, they are channeled through each jurisdiction, conference and district to the local Woman's Society. Mrs. H. F. Brandt, of Aurora, Ohio, is the chairman of the section which is composed of twelve members of the Woman's Division and twenty-two staff members plus fifteen ex-officio members.



The offices of the Joint Section of Education and Cultivation are located on the thirteenth floor of the Interchurch Center. Mrs. Charlotte Page is the receptionist for the floor.

The staff of the Woman's Section meets every week. Seated around the table are (left to right): Mrs. Porter Brown, general secretary of the Woman's Division who attends whenever possible, Elizabeth Marchant, Sarah Parrott, Mrs. C. A. Meeker, Dorothy McConnell, Dorcas Hall, chairman of the Section staff, Elizabeth Stinson, Lillian Johnson, Frances Eshelman, and Barbara Campbell, while seated left to right against the wall are: Allene May Ford, Helen L. Johnson, Jane Stentz, Beverley Berry and Mrs. Frederic Zerkowitz. Miss Stentz, associate secretary of Missionary Personnel and Miss Berry, assistant treasurer, meet regularly with the staff group.

Miss Dorcas Hall, executive secretary of the Section, and Miss Elizabeth Marchant, secretary for audio-visual education confer in Miss Hall's office. Note the lovely view from the office window. Miss Hall has general administrative responsibility for the work of the Section. She coordinates all phases of education and cultivation within the Section. A plus activity is the itineration of missionaries and deaconesses.

Miss Marchant, who returned recently from a trip around the world, produces and distributes the audio-visual materials for the Woman's Division.

Miss Helen L. Johnson is Secretary of Promotion. Her duties include working with the jurisdiction and conference Secretaries of Promotion in channeling plans and methods for the cultivation of the Woman's Society. In addition to promoting membership and fellowship activities, Miss Johnson also directs the itineration of the field workers. Plans for district leadership training are now being formulated and will be publicized soon as part of the program for officer training and leadership education.

Miss Elizabeth Stinson is Secretary of Missionary Education. Plans for missionary education through Schools of Missions and Christian Service and educational seminars are promoted through her office. She channels the plans for study courses through the jurisdiction and conference Secretaries of Missionary Education.

PHOTOS: METHODIST PRINTS, RICKARBY

As the Executive Secretary of the Wesleyan Service Guild, Miss Lillian A. Johnson works with a standing committee for the Wesleyan Service Guild to promote the interests of employed women in the church. Upon approval recommendations from the standing committee are channeled through her office to the jurisdiction and conference Secretaries of the Wesleyan Service Guild.

The Secretary of Student Work, Miss Ruth W. Harris, works cooperatively with the Director of Student Work of the General Section and with the Department of Student Work of the Board of Education in planning approaches to the campus and in arranging the itineraries of missionaries to colleges.

As Secretary of Youth Work, Miss Allene May Ford carries out the unified plan of missionary education of youth through jurisdiction and conference Secretaries of Youth Work. She is responsible for the preparation of plans and programs for the World Friendship Groups of Girls which meet regularly to study the work of the Woman's Division. The theme for the 1960-1961 program is "Dateline . . . the World."

Miss Gene Maxwell has just come to staff as Secretary of Children's Work. She will be responsible for carrying out the plans for missionary education of children through jurisdiction and conference Secretaries of Children's Work. Both the Secretary of Children's Work and the Secretary of Youth Work have close working relationships with the Interboard Committee on Missionary Education.

PHOTOS: METHODIST PRINTS, RICKARBY

Miss Barbara Campbell is Assistant Secretary of the Section with responsibilities in audio-visual education. Utilization plans and promotion of visual education materials are chief among her varied duties.

Miss Dorothy McConnell is well known across the church for her speaking and writing. Editor of WORLD OUTLOOK, Miss McConnell is also responsible for the Woman's Division share of the joint literature of the Board of Missions. She is chairman of the Editorial and Publication Staff.

The Record 1958-1959

Latest Available Figures—

Membership:

31,113 Woman's Societies of Christian Service
1,669,053 Woman's Society Members
5,612 Wesleyan Service Guilds
131,209 Guild Members
1,800,262 Total Adult Membership

Finances:

$9,143,065.49 received from conferences on appropriations
$9,250,333.07 total income from all sources on appropriations
$5.93 per capita giving
$537,698.43 Week of Prayer and Self-Denial Offering
$1,008,564.37 cash for Supply Work

Personnel:

1,500 workers in home fields, less than 20 per cent of whom are commissioned. The Department of Work in Home Fields administers work in United States and Puerto Rico and cooperates in the interdenominational projects in the Dominican Republic.
400-500 foreign missionaries and hundreds of nationals. The Department of Work in Foreign Fields administers work in twenty-eight countries and makes appropriations for work in Bulgaria, China, and Poland though at present no missionaries are assigned to these countries.

Literature and Study:

23,206 women attended Summer Schools and Christian Service
690,791 women attended study classes
$800,063 total literature sales
THE METHODIST WOMAN—303,000 subscribers

Calendar of Activities

Send all reports to the district by June 1.

CHILDREN'S WORK: Attend district and conference meetings of the Woman's Society. Tell the Woman's Society about Miss Gene Maxwell, the new secretary of Children's Work for the Woman's Division.

CHRISTIAN SOCIAL RELATIONS: Cooperate in May Fellowship Day and Christian Family Life Week. See pages 25-28 for other activity suggestions.

LITERATURE AND PUBLICATIONS: Promote the use of the *20th Annual Report.* Now is the time to order new study material. (See back cover.) Allow three weeks for delivery.

MISSIONARY EDUCATION AND SERVICE: Register for your conference School of Missions if you have not already done so. Begin the study, *The Church's Mission in Town and Country.* Give information on those projects of the Woman's Division which are to receive gifts as a result of the study, *The Church's Mission in Town and Country.* See June, 1959 issue of THE METHODIST WOMAN. Participate in Officers' Training Day. With Committee on Program plan for next quarter.

PROMOTION: Send list of newly elected officers with complete addresses to district Secretary of Promotion. Study the Quadrennial Emphases, pages 22-23. Check on 1956-1960 goals.

SPIRITUAL LIFE: Obtain and study all Spiritual Life materials including *Worship Booklet.* Cooperate in Pledge Service as a dedication of time, talents, and gifts using stewardship cards. Plan and suggest to Executive Committee a budget for Spiritual Life materials.

STATUS OF WOMEN: Be sure the file of Service Activity Cards is up-to-date.

STUDENT WORK: Encourage high-school seniors to go to college. Entertain seniors from your church and have a speaker on "Christian Service." Recommend books listed, page 34, for the church library.

SUPPLY WORK: Participate in all Officers' Training Day opportunities.

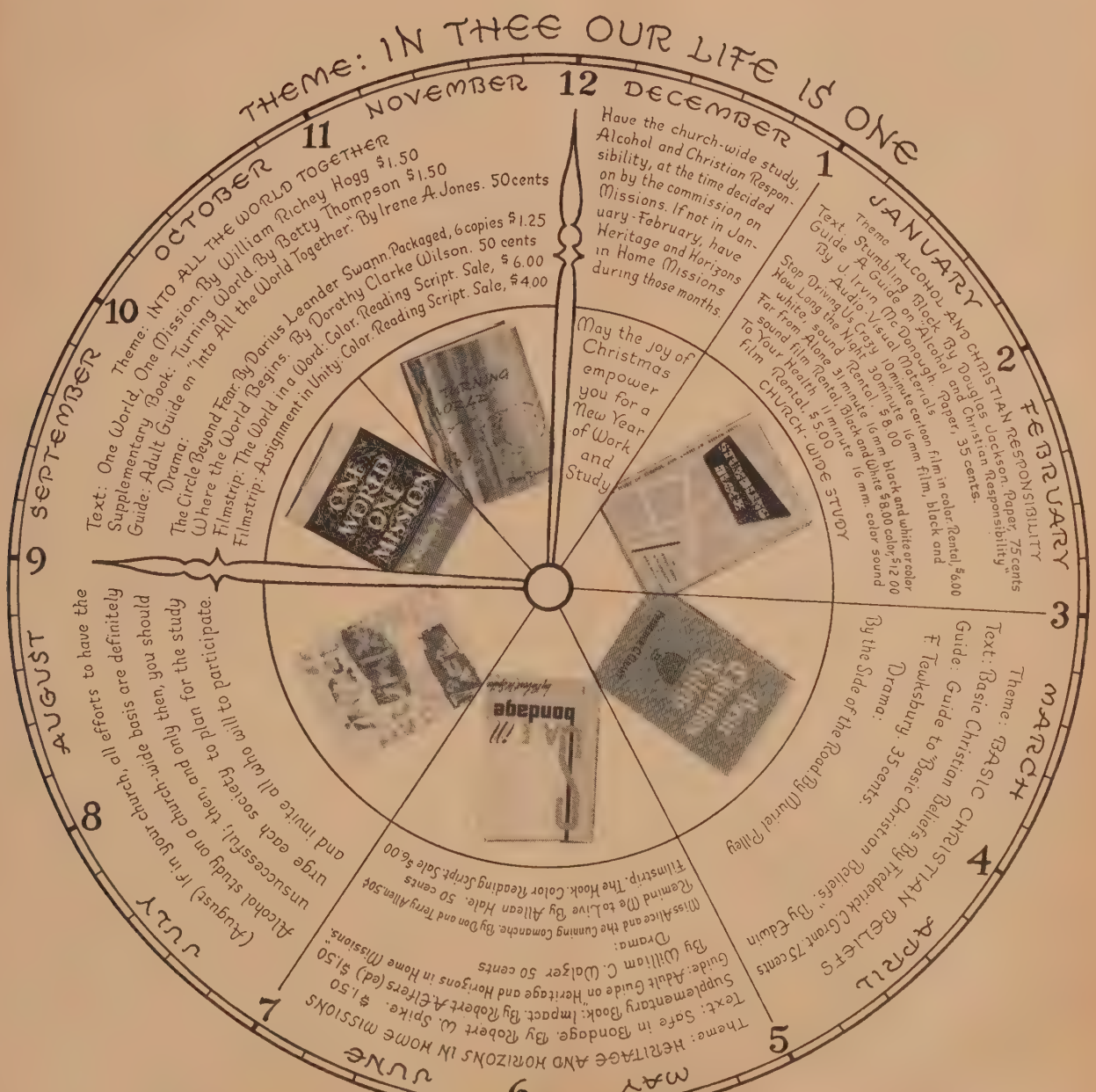
TREASURER: Forward all available funds to conference (or district) treasurer by May 10. Empty your treasury. See page 24.

VICE-PRESIDENT: Make the May program, "Jesus, the Light of the World," a high point of the year with the ceremonial Pledge Service, "Lighting the Rainbow Candles," an inspiration to all. Hold a depth-study Program Committee meeting evaluating the year's work as to general programs, circle programs, study classes, special days, prayer groups. Evaluate also attendance, participation, and cooperation of all lines of work. Make your June report very complete so your achievements will help other societies.

WESLEYAN SERVICE GUILD: Hold a Pledge Service. Make it meaningful. Appoint new committees.

YOUTH WORK: Fiscal year for Methodist Youth Fund closes May 31. Check to see that all pledges have been paid and all payments sent to the treasurer of your annual conference. See article, page 35.

BLESSED ARE THEY WHO LONG TO DEVOTE THEIR TIME TO GOD. *The Imitation of Christ. Book three, I.*


THEME: IN THEE OUR LIFE IS ONE
1 JANUARY
Theme: ALCOHOL AND CHRISTIAN RESPONSIBILITY
Text: Stumbling Block By Douglas Jackson. Paper, 75 cents
Guide: A Guide on Alcohol and Christian Responsibility"
By J. Irvin Mc Donough and Christian Responsibility. Paper, 35 cents.
Audio-Visual Materials
Stop Driving Us Crazy. 10minute cartoon film in color. Rental, $6.00
How Long the Night. 30minute 16mm film, black and white, sound. Rental $8.00
Far from Alone. 31minute 16mm black and white or color sound film. Rental, $8.00 color, $12.00
To Your Health. 11minute 16mm color sound film. Rental, $5.00
CHURCH-WIDE STUDY
Have the church-wide study, Alcohol and Christian Responsibility, at the time decided on by the commission on Missions. If not in January-February, have Heritage and Horizons in Home Missions during those months.
2 FEBRUARY
May the joy of Christmas empower you for a New Year of Work and Study
3 MARCH
Theme: BASIC CHRISTIAN BELIEFS
Text: Basic Christian Beliefs By Frederick L. Grant. 75 cents
Guide: Guide to "Basic Christian Beliefs." By Edwin F. Tewksbury. 35 cents.
Drama:
By the Side of the Road. By Muriel Filley
4 APRIL
5 MAY
Theme: HERITAGE AND HORIZONS IN HOME MISSIONS
Text: Sofie in Bondage. By Robert W. Spike. $1.50
Supplementary Book: Impact. By Robert A. Elfers (ed.) $1.50
Guide: Adult Guide on "Heritage and Horizons in Home Missions."
Drama:
By William C. Walker 50 cents
Miss Alice and the Cunning Comanche. By Don and Terry Allen. 50¢
Remind Me to Live. By Allean Hale. 50 cents
Filmstrip: The Hook. Color Reading Script. Sale $6.00
6 JUNE
7 JULY
(August) If in your church, all efforts to have the Alcohol study on a church-wide basis are definitely unsuccessful; then, you should urge each society to plan for the study and invite all who will to participate.
8 AUGUST
9 SEPTEMBER
Text: One World, One Mission. By William Richey Hogg $1.50
Supplementary Book: Turning World. By Betty Thompson $1.50
Guide: Adult Guide on "Into All the World Together." By Irene A. Jones. 50cents
Drama:
The Circle Beyond Fear. By Darius Leander Swann. Packaged, 6 copies $1.25
Where the World Begins. By Dorothy Clarke Wilson. 50 cents
Filmstrip: The World in a Word. Color. Reading Script. Sale, $6.00
Filmstrip: Assignment in Unity. Color. Reading Script. Sale, $4.00
10 OCTOBER
11 NOVEMBER
12 DECEMBER
ONE WORD ONE MISSION
bondage

May your society have the best study year ever in 1960-1961. If you will order a 1960-1961 Catalogue (free) from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio, you will find additional books, pamphlets, leaflets, and for some of the studies: drama, films, filmstrips, and maps listed.

May, 1960

STUDENT WORK

RUTH M. HARRIS, *Secretary*

Basic Reading on "The Christian World Mission"

THE true student has an inquiring mind. He must think things out for himself in order to reach his own convictions. The Christian student in doing this is seeking to take seriously the Scripture, "Thou shalt love the Lord thy God with all thy mind."

The student who has begun to think about the Christian faith seriously will have many questions about the mission of the Church—not so much *how* to carry out the mission, but *what* is a mission, any mission? Is mission essential to the Christian faith or church life?

The Secretary of Student Work has the opportunity not only to discuss these questions with students, but to suggest or better still *provide* good reading material on the meaning of the Church's missionary task in our time. As Secretaries of Student Work, we need to know more and think more about what it means to be a Christian in today's world, not only for our own understanding of the Christian faith, but in order to discuss the questions students are asking. The following suggestions of carefully selected basic materials on the world mission of the Church will be helpful for her own study and also to recommend to students.

To the End of the Earth, James K. Mathews. Order from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio. $1.

Many students are raising serious questions about the basis of carrying on the Christian world mission.

"How do we know that Jesus Christ is unique?"

"By what authority do we go forth as missionaries?"

Anyone asking such questions will do well to study the Bible. This study in Luke-Acts on the life and mission of the Church was written especially for students by Dr. Mathews, associate general secretary of the Division of World Missions of the Board of Missions of The Methodist Church. Drawing heavily for illustrative material on contemporary drama, art, and poetry, Dr. Mathews has written in language which speaks to students. His book is highly recommended both for individual study and group study to help students understand the missionary imperative as set forth in the New Testament.

A Faith for the Nations, Charles W. Forman, Westminster Press, Witherspoon Building, Philadelphia 7, Pennsylvania. $1.

Many students ask: "Why force my religion on others?"

As stated in the foreword of this book, many people believe that religion-in-general is a pretty good thing, but become very disturbed at the suggestion that Christianity-in-particular has something more to say than religion-in-general. Dr. Forman "does not dodge the hard questions raised by those who would settle for a combination of the best elements of all religions, and he deals convincingly with the challenge of those who are unconvinced that there can be 'a faith for the nations.'" His book is very readable, and of real value to those searching for deeper understanding of the relation of the Christian faith to the non-Christian world.

One Body, One Gospel, One World: The Christian Mission Today, Lesslie Newbigin, International Missionary Council, 475 Riverside Drive, New York 27, New York. 25 cents.

This pamphlet of 56 pages is a *must* for those vitally concerned about the mission of the Church. It is especially helpful to students with some background in Christian thought, seminary students, for example. Written by the new executive secretary of the International Missionary Council, it deals with the present situation of Christian missions, the unchanging basis of the mission of the Church and some principles for action.

What Is a Missionary? Douglas Webster, Commission on World Mission, National Student Christian Federation, 475 Riverside Drive, New York 27, New York. 50 cents.

"Is the missionary idea out of date?"

"How do I know I'm called?"

"What kind of work is to be done by a modern missionary?" This booklet is an excellent resource in helping to answer these frequently heard questions. This helpful discussion of the Christian missionary cuts through the odd assortment of ideas that so often cluster around the word "missionary," and helps the student think with clarity about the life and task of the missionary.

Basic Books Reading Course on the World Mission of the Church, Commission on World Mission, National Student Christian Federation, 475 Riverside Drive, New York 27, New York. 15 cents.

This needed "reading course" can be used by individuals or by groups who take seriously their responsibility to be informed about the missionary task. It has been prepared with mission board candidates on campus especially in mind. It is most helpful as a guide to study, also as a guide to selecting books for a good private library on the world mission.

YOUTH WORK

ALLENE MAY FORD, *Secretary*

THE UNIFIED PROGRAM OF THE MYF

A condensation of a working document prepared by a committee to interpret the unified program of the Methodist Youth Fellowship.

THE Methodist churches prior to 1939 had long been interested in youth work: that is, they believed in the validity of the Christian experience of young people and in training and inducting youth into the Christian faith and life. This belief and concern was institutionalized in the Sunday school, the Epworth League, Christian Endeavor, Standard Bearers, Queen Esthers—youth organizations sponsored by different arms of the Methodist churches. With the Uniting Conference in 1939, and indeed some time before this event of legislation, church leaders, both youth and adult, were quick to see that all the values of this multiple "youth work" should be conserved and that arrangements should be made to carry forward these various programs in the best possible way. Out of the official deliberations was born the idea of the Methodist Youth Fellowship.

The cardinal point was that the Methodist Youth Fellowship should include all the youth of the church (within a certain disciplinary age range) and that its program should represent the approach to youth of the total church. This idea soon became verbalized as "the unified youth program."

Much of the thinking and the research in educational theory and in theology has pointed to the validity of this concept. For example, there is the essential unity of the gospel. There is not a gospel for education, another for missions, another for evangelism, and still others for the varied Christian concerns such as vocation, social relations, world order that we identify as program emphases. There is one gospel with a central message relevant to all the concrete situations of life. Therefore, a youth program should reflect the one gospel in all its emphases.

There is, also, the essential unity of the Church universal of which The Methodist Church is one expression. The Methodist Church is not several churches, each interested in a concern such as missions, peace, evangelism, but one church interested at the same time in all these concerns. Accordingly, all of them flow together in the unified program of the MYF.

Again, from the standpoint of education we know that personality is unified or integrated to use the psychological word. By the same token, we recognize that a person commits his whole self to Jesus Christ and that his total life comes under the judgment of God and is the object of His loving care. Therefore, Christian education through the MYF program ministers to the whole person in a way to foster integration of personality. To take another example, we are coming to see that the process of Christian education is, itself, integrated around a single aim and that all of its endeavors are directed toward one objective: to help persons become aware of the seeking love of God in Jesus Christ and to respond in faith and love. A fragmented youth program would be a poor vehicle to achieve this objective.

The place where genuine unity of program is achieved is in the experience of the young people in the local fellowship. This is where the people live, and here, if anywhere, the unified program finds its true expression. The Sunday morning and evening sessions and weekday activities of the MYF, no matter how varied and inclusive, are all conceived as parts of the total program contributing to and integrated around the same purpose. They are planned to be complimentary and mutually enriching.

It cannot be said too often that the unity of the youth program comes into being within the local fellowship, at the point where each young person grows and matures in the Christian faith and life. At the same time, every MYF exists in a framework, not in isolation. It lives within and is a part of the wider fellowship of the whole Methodist Church as well as the Church universal. To this wider fellowship a local MYF sustains a creative, critical, and responsible relationship. Within that relationship the national program has its focus.

Whatever is done on a nation-wide basis is never an end in itself but is designed to help the local fellowship in its creative program-curriculum development. The national program must display an internal unity consistent with the end sought within the local church. In that sense we may speak of the "unified program on the national level." This internal unity is illustrated in the way the staffs of the various boards and agencies cooperate in planning and procedures. The Interboard staff on Youth Work meets at least once each year for exchange of information, for harmonizing of viewpoints, for setting common goals. This group includes the youth work secretaries of the general boards and agencies having an interest and concern in youth work. In addition to this annual meeting, many nation-wide or regional events and emphases are planned and carried out cooperatively. These cooperative staff activities illustrate the way in which the concerns of The Methodist Church as a whole feed into the streams of the unified program.

A "unified" program does not mean a "uniform" program. There is nothing to suggest something monolithic imposed on churches from the outside. It is rather a concept that calls for both freedom and responsibility in the local MYF, and that challenges their highest endeavor.

CHILDREN'S WORK

GENE MAXWELL, *Secretary*

The Local Church and Missionary Education

by MURIEL COLTRANE

What Is Missionary Education?

Missionary education is that emphasis in Christian education that leads children to:

1. Understand that God is the Father of all peoples in the world.

2. Appreciate and understand peoples of other races, nations, classes, and creeds, and regard them as members of the world family.

3. Realize that every race and class makes some distinct contribution to God's plan for the world.

4. Develop Christian attitudes toward all people.

5. Grow in their understanding of the spirit of Jesus as they, with others, carry on His work.

6. Desire to share the Christian message and the Christian way of life with all people.

7. Learn about the missionary work of the church and participate in it.

8. Consider themselves and their church a part of the world-wide fellowship of Christians.

Missionary Education Begins at Home

Beginnings are important. Missionary education, or Christian world-mindedness, begins very early. What happens to a child during his first four to six years influences his attitudes, ideas, and personality during his entire life.

Missionary education starts first of all with the attitudes and outlooks of the parents, who are in large degree the world for a very young child. What kind of world is it—friendly, appreciative, understanding, kind, thoughtful?

As a young child begins to be aware of persons outside his immediate family, the parents have a responsibility to help him feel and express friendliness, understanding, kindness, thoughtfulness, and appreciation toward others.

Parents may often help their children develop wholesome attitudes and an appreciation for others by setting a good example in showing consideration for members of the family, their friends or neighbors—in fact toward anyone contributing to their comfort or safety. Giving children a sense of security and a feeling of belonging helps develop attitudes of good will and sincere respect for all.

The Church Organized for Missionary Education

The local church commission on education is responsible for missionary education as a part of the total program of Christian education. This commission delegates responsibility for missionary education to the council of children's workers who plan the total program for children in the church.

The council of children's workers is composed of the superintendent of the children's division, superintendent of each department (in the small church the teachers of each age group), Secretary of Children's Work for the Woman's Society of Christian Service, one or two parents, pastor (ex officio), and the church-school superintendent (ex officio).

These persons in the local church are expected to make plans for missionary education annually for each age group in the children's division. This should be done no later than September. The superintendent of the children's division will report all missionary activities of children to the local commission on education as a part of her total report.

The Secretary of Children's Work will report similarly to the local Woman's Society of Christian Service and keep them informed about plans and activities that contribute to the missionary education of children as well as other aspects of the church's total program for children.

Opportunities Provided for Missionary Education

Beginning with primary children, the church provides specific missionary units as a part of the church-school curriculum.

In the Sunday-school sessions for primary and junior boys and girls, missionary units (a series of four to eight lessons) are included in the approved lesson materials for the church schools of The Methodist Church. Such materials are the Primary and Junior Group Graded Lessons for January and the Primary and Junior Closely Graded Courses for January and February. The story papers, *Pictures and Stories*[1] for primary children, and *Trails for Juniors*[1] have additional stories and materials which will enrich the unit.

Additional church-school sessions may be held on Sunday during the hour of adult worship, on Sunday afternoon or evening, or on a weekday. Additional sessions emphasizing missionary education may be held for primaries and juniors during successive weeks beginning in January each year when the units in the Sunday morning materials are on missions. Thus, the experiences in the Sunday church school may be enriched and the interest of the boys and girls utilized.

[1] Order from The Methodist Publishing House serving your territory.

WESLEYAN SERVICE GUILD

LILLIAN A. JOHNSON, *Executive Secretary*

REPORTS OF JURISDICTION SECRETARIES
Given at the 1960 Annual Meeting of the Standing Committee

NORTHEASTERN JURISDICTION

Miss Nora Bubb

Members of the Northeastern Jurisdiction Wesleyan Service Guild are dedicated to "Facing the Challenge of Our Task" as they carry out the many phases of the Guild program in their conferences, districts, and local Guilds. This is evidenced in reports of Conference Weekends, Annual Meetings, and officer training sessions.

There have been improvements over last year in several areas. The number of mission study courses has increased with 265 reported and a total of 2,447 members participating. Also there have been increases in giving. During the past year new units were organized in eight conferences and there were five conferences with 100 per cent reporting. Approximately 79 per cent of the local Guilds were represented in the conference reports. An area of continuing concern is the number of units and number of members.

With the thought, "See America first," the Jurisdiction Guild sponsored a ten-day "Trip With a Mission" in April to the home mission work of the Woman's Division of Christian Service in the eastern and south central part of the United States. This gave Guild members an opportunity to see Methodist "Missionary Dollars" at work and to meet with the members and workers of our Methodist projects.

Nine conferences were represented at the Jurisdiction School of Missions. This year the Guild Clinic shared part of a session with the Christian Social Relations Clinic to discuss the Pilot Study, and with Woman's Society conference treasurers to discuss Conference Guild budgets. These special contacts were considered worthwhile and enhanced the relationship between the two organizations.

The highlight of the year was the Third Annual Jurisdiction Weekend held March 14-15, 1959, at The Inn, Buck Hill Falls, Pennsylvania. We were fortunate in our speakers: Miss Lillian Johnson, Dr. W. Vernon Middleton, general secretary, Division of National Missions of the Board of Missions, and Miss Mary Frances Jones, missionary to Japan, Fukushima Social Evangelistic Center (now known as the Hiroshima Christian Social Center), one of the Guild Special Interests. At present on furlough, Miss Jones is studying in New York City. New features of the Jurisdiction Weekend included exhibits by conferences to facilitate exchange of ideas for programs, Weekend and Anuual Meetings, lines of work, officer training; a jurisdiction annual report covering the work of each conference and messages from other members of the jurisdiction standing committee, including chairmen of lines of work; a special activities' group composed of a representative from each conference who assisted with registration, arranged exhibits, and acted as hostesses and ushers.

In this way there was more participation by Guild members in the Jurisdiction Weekend. A most inspirational part of the program for the Weekend was the Worship and Pledge Service by the jurisdiction chairman of Spiritual Life, the music by members of the Newark Conference, and the Communion service on Sunday morning. The special Sunday morning offering amounted to $216.26 and was sent to the Woman's Division for missionary projects.

SOUTHEASTERN JURISDICTION

Mrs. E. V. Ennis

It was thrilling to send out thirty-five certificates for new units organized during the past report period. Now we have 2,123 units with a membership of about 47,846. This is still short of the goal to have 50,000 members before I go out of office.

The highlight this year has been in Christian Social Relations work as our chairmen had the privilege of attending the Jurisdiction School of Missions and Christian Service for the first time. In the fall, the entire group had the privilege of meeting in Atlanta and planning new work with Mrs. C. A. Bender present as adviser, then attending a special United Nations program, and a three-day meeting of the Southern Regional Council Woman's Work, "The Fellowship of the Concerned."

All sixteen conferences had Annual Meetings; eight have had Mission Study Weekends in addition, and eight have had additional Spiritual Life retreats. Good reports have come from the Coaching Conferences. Several direct reports from districts praised the materials and told of plans to use the information in district meetings.

The jurisdiction Secretary of

Supply Work commended the Guild giving as the best since she has been in office. More was designated to the "askings" and less given to other than askings, as well as very little given over and above the regular quota for each conference.

Miss Lillian Johnson was with us for our Jurisdiction Weekend and Miss Louise Nichols has itinerated in our area. These contacts always encourage us. We need more such help, for we need to grow in every phase of the work.

CENTRAL JURISDICTION

Mrs. Velma Jeter

As we near the climax of this quadrennium we are grateful for the strong witnesses for Christ whom we feel are responsible for areas of improvement in our jurisdiction. The conference secretaries' sincere persistence in keeping Guild members aware of the seven Goals of the Quadrennium was also a source of strength to the ongoing of the work. Nevertheless, never could we feel that we have even scratched the surface, for much remains to be done and our inadequacies are outstanding.

Our reports have been more complete this year with several conferences reporting 100 per cent or near 100 per cent. Our increase in giving has been gradual but steady.

Christian growth has been in evidence from reports received. The *Prayer Calendar* has been more frequently used. Worship booklets and program material have almost general use in the jurisdiction. Spiritual Life study courses have been held in many conferences, while Spiritual Life classes in the Schools of Missions have been outstandingly large. There is a continued effort in the local groups to form prayer groups and partners. Many have helped conduct general worship services in the local church as well as in the Guild. Special days have been observed with increasing success.

Although visiting was on a small scale it was gratifying to see a few conferences in action, and to know and meet potential leaders therein. Our Annual Meeting and School of Missions had its largest Guild attendance this year. We participated in a World Federation dinner with the Jurisdiction Woman's Society of Christian Service, also a United Nations banquet where several nations were represented. Mrs. H. C. Pletz, of the South Central Jurisdiction, was our speaker at the Jurisdiction Guild Weekend banquet; also Miss Lillian Johnson, who brought to all the benefits of her trip to Africa.

NORTH CENTRAL JURISDICTION

Miss Frieda Blum

Despite a membership decrease of 2 per cent last year, we were able to register a 4.2 per cent increase in giving on appropriations. We had an increase in Week of Prayer offerings, an 8 per cent increase in members in study classes.

Our fifth Jurisdiction Guild Weekend was held in Chicago at the Chicago Temple and the Morrison Hotel last October with the largest registration to date and an offering of $500 going to the Brooks-Howell Home. Mrs. Martha Mary Harvey served as the very capable local chairman. We were pleased to have Miss Lillian Johnson with us as our banquet speaker. We also presented Mrs. Harold M. Baker, chairman of the Guild Standing Committee, with an Honorary Life Patron Membership from the jurisdiction.

Fifteen of the seventeen conferences were represented at the School of Missions; all conferences were represented at the Weekend in Chicago, along with several Lexington Conference members. Several Guild members attended the Conference on Human Relations at Dallas, and fourteen were in New York for the United Nations Seminar last Easter.

The jurisdiction voted to send a Memorial to General Conference requesting that the fifth Commission on Christian Social Relations be made mandatory rather than optional in the local church.

This year we are continuing to have two chairmen of lines of work who are not also conference secretaries. We are asking that this be made a permanent part of our Jurisdiction Guild organization.

The local Guild to which our jurisdiction chairman of Christian Social Relations belongs was chosen to be the Guild in the jurisdiction to take part in the TV Monitoring project.

A recent five-year study of progress revealed that North Central, while making progress, has not kept pace with the entire Guild organization. Some conferences showed a loss of members and two a decrease in giving on appropriations. Several conferences showed much above average gains both in membership and giving—the result of the work of devoted conference secretaries. The study also sparked our plan for a united effort with the Secretaries of Promotion of the Woman's Society to reach churches where there are no Guilds at present. This is being done through a series of letters intended to reach at least eight to ten churches in each district where there are no Guilds.

SOUTH CENTRAL JURISDICTION

Mrs. H. C. Pletz

As we have worked to carry out the Quadrennial Goals for 1956-1960, we have also attempted to attain some goals of our own. Four years ago we set goals in the areas of Membership, Christian Social Re-

lations, Spiritual Life Cultivation, and Missionary Education. We chose goals in these areas because, in our jurisdiction, we have only these chairmen of lines of work, and we felt it important to give emphasis to their work where we could.

In this the last year of the quadrennium we have not "let down!" We have continued to make membership gains, although our losses reduced the total increase. We all recognize this weakness and are constantly seeking ways and means to overcome this. Many conferences have had special membership programs and projects. Many new and unique ideas have been used to interest employed women in the program of the Wesleyan Service Guild. Women of the Guild and the Woman's Society of Christian Service have worked together in many conferences to promote membership in the Guilds.

This past year has been especially fruitful in the area of Spiritual Life cultivation. All conferences have reported greater gains in this area than any other: in study classes, prayer groups, creative development of the total program through the use of the suggested worship materials and individual Bible study.

There is an ever-increasing interest in the approved studies. Many local Guilds report more than one study with jurisdiction recognition. Several districts have had district studies, one with an average of 125 in attendance at all sessions.

Last June the jurisdiction had its second Missions Tour. In New York 56 members of the tour attended a United Nations Seminar arranged for us by Mrs. Clifford Bender, our official United Nations observer from the Woman's Division. In Washington the group attended seminars, briefings, and special interviews at the Department of State, Department of Labor, Department of Justice, and visited with their representatives in Congress.

The Guild Weekend had another "overflow" crowd. Many who could not be accommodated on the grounds stayed in town but attended all of the meetings.

Our giving on appropriations showed an increase of 5.5 per cent over the previous year.

Our main objective is to utilize the new "woman power," gained in our new members and constantly to challenge our women to organize new Guilds.

WESTERN JURISDICTION

Mrs. Clarence Jones

1. *Membership:* During the past year we have continued our steady gain in membership: we now have a total of 455 units with a membership of 9,839. Last year 27 new units were organized and during the first reporting period this year we have organized 9 new units. Our concern remains for the number of members dropped and what becomes of them. Our goal for the end of the quadrennium is 10,000 members in the Western Jurisdiction.

2. *Giving:* Our Giving to Missions has been a real source of joy during the past year. Our per capita giving in these areas of Pledge to Missions, Supplementary, and Supply Work is now $8.67 per member.

3. *Education:* A significant phase of our growth in the Guild is reflected in the number of study courses held and the number of members studying. Last year 345 study courses were completed, with a total of 3,382 members studying. I must also emphasize the increased cooperation with the Woman's Society in holding joint study courses, which have been of much value to the Guild.

4. *Program:* We now have active chairmen of three lines of work—Spiritual Life, Missionary Education and Service, and Christian Social Relations. These women are doing a great deal to help local Guilds build better programs through a series of letters and suggestions sent to corresponding conference chairmen. Here again we are indebted to the jurisdiction secretaries of the Woman's Society in these fields for their information and cooperation.

Our program of "Patterns for Progress" worked out exceedingly well this past year, and we are continuing it during the present year, with slight changes in emphasis.

We have been particularly pleased during the past year with the number of articles contributed by Guild members in the Western Jurisdiction appearing in THE METHODIST WOMAN.

Our Jurisdiction Guild Weekend, held in October in Portland, Oregon, was a complete success. Over 300 registered—our largest attendance ever—and our program was excellent. We were particularly pleased to have Miss Lillian Johnson with us, and were also grateful to Mrs. E. U. Robinson for coming to us. To give emphasis to the program of recruitment, Miss Marguerite Twinem, secretary of Missionary Personnel, was able to be with us for the entire Weekend.

5. *Promotion:* During the past year, as jurisdiction secretary, I have attended four conference Guild Weekends. Due to our distances and the cost of travel it is not possible to visit each conference every year, but this year I was able to go to Montana, Colorado, Oregon, and Southern California. Each meeting was a fine experience in Christian fellowship, and I hope I was able to give some little measure of guidance to the various conferences. The Guild was also represented at the Seminar in Greensboro, North Carolina, by our jurisdiction chairman of Christian Social Relations, Mrs. Clarence Munger.

LITERATURE and PUBLICATIONS

Mrs. C. C. Long, *Secretary of Literature and Publications*
7820 Reading Road, Cincinnati 37, Ohio

Literature Headquarters

is truly the service center of the Woman's Division of Christian Service

IN 1949, when additional space was needed to handle the ever-growing volume of business of the many Woman's Societies and individual members, it was impossible to secure additional space from The Methodist Publishing House in Cincinnati, from which the headquarters was then renting. A committee appointed by the Woman's Division met with official representatives of The Methodist Publishing House and heartily endorsed the suggestion that a headquarters be built by the Woman's Division. Immediately a search began for property, and a fine piece of virgin farmland was found about twelve miles from the heart of the city. At once plans for a functional one-floor plan building of approximately 23,000 square feet were approved and the building progressed. The building was finished in 1951 and was paid for within four years and four months after its completion. Since the original construction two additions have been added to the warehouse area making a total floor space of about 30,000 square feet.

Literature Headquarters consists of a chapel designed along colonial lines, to the left of the entrance foyer. In this foyer appears a large lighted globe of the world with the legend of the countries where the Woman's Division has work and the number of missionaries serving in each country. (This globe appears on the cover of this issue of the magazine.) Also in this area is a display of study books, field leaflets, magazines, and all materials related to the general program of the Woman's Societies of Christian Service, which may be purchased over the counter.

Extending along the façade of the building are the offices of the Publication Manager and the Secretary of Literature and Publications of the Woman's Division, as well as secretarial, production, and bookkeeping offices. On the extreme right of the building are a most pleasant dining room and kitchen, where employees may prepare and enjoy their luncheon.

Stretching back from the front portion are the two departments—one to the right where literature orders, both consignment and individual, are filled, and to the left the circulation fufillment department of both The Methodist Woman and World Outlook. At the rear of the building is ample space for storing the stock of materials often ordered for the quadrennium, as well as the Friendship Press study materials needed yearly, report books, and field literature.

Only those materials which relate to the program as outlined by the Woman's Division of Christian Service are published and distributed by Literature Headquarters. The literature bearing the imprint of the Woman's Division is sold at cost, which includes paper, art work, postage, printing, and labor of filling orders. Much of the success and efficiency of Literature Headquarters is due to the loyalty of the staff of 75 or more who make up the service personnel. The use of modern equipment such as an inserting machine, IBM sorters, Davidson duplicators, addressograph, and folding machine add to the efficient operation of publication and distribution.

We are especially grateful to the large group of Secretaries of Literature and Publications from local to jurisdiction who act as our efficient representatives and to whom much of the vastly increased business is due. Literature sales in 1942-43 amounted to $106,000; in 1958-59 they had increased to $800,000. In 1940 there were 83,000 subscribers to The Methodist Woman; in 1959 there were 303,000.

This is uniquely the Literature Headquarters of the Woman's Societies of Christian Service across the country and the loyalty of our constituency is of paramount importance.

As the staff of Literature Headquarters works together each day, gathers as an interracial, interdenominational group for our weekly worship service, and as we drive past the building at night and view the lighted cross at the front entrance, we feel grateful that our service is known as that of the Literature Headquarters of the Woman's Division of *Christian* Service.

ATTENTION!

Re: Distributing Office
San Francisco, California
Effective June 1, 1960

All mail orders for literature formerly handled by the Distributing Office at 83 McAllister Street, San Francisco, California, should be directed to **Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio,** where we will be most happy to serve you.

Literature Headquarters in Cincinnati is fully equipped to provide you with all of the literature for the Woman's Society of Christian Service and Wesleyan Service Guild and your orders for both paid and free materials will receive prompt and efficient attention.

CIRCLES *Worship and Program Suggestions*

"OUR MISSION TODAY"

by DORCAS HALL

HYMN: "Go, Labor On!" (*The Methodist Hymnal,* No. 292)

CALL TO WORSHIP:

"The Lord is in his holy temple,
Let all the earth keep silence before him."

SCRIPTURE: Psalms 46; Romans 1:16, 17

RESPONSIVE READING: *The Methodist Hymnal,* page 566, Fourth Sunday, First Reading: "The Kingdom of God."

INTRODUCTION: This is the time when we begin our plans for the new fiscal year. New officers will soon be deep in planning and preparation. As the year begins, the new quadrennium—1960-64—also begins—on June 1. This is a good time for us to look at the new theme and emphases for the next quadrennium. The theme, "Our Mission Today," should focus our attention on the purpose of our organization, and the emphases give us the four facets of the plan. Let us look at them:

(The quadrennial emphases are listed in this issue of THE METHODIST WOMAN, *pages 22-23. This chart should be before the group during the program. A different person might present each of the four major topics, each allowing time for the members to discuss, ask questions, or make comments.)*

TALKS AND DISCUSSION

"The Faith That Compels Us"

It has been said that Protestants, in general, know very little about their beliefs. Suppose someone—a non-Christian maybe—would ask you, "What do you believe?" How would you answer? One of our approved studies for next year will certainly help us with this question. The text is *Basic Christian Beliefs,* by Dr. Frederick C. Grant. Certainly this is a study none of us will want to miss.

Our faith should also be deepened by each and every program presented by our group—not just through that part labeled "Devotions," or "Worship period," but through the entire program. Whether we are hearing about missions or Christian social relations, whether we have a speaker, a panel, a discussion, or a musical—the program, to be valid, will be worship. It will grow out of and it will increase "the faith that compels us to bring to bear on all human life the spirit and principles of Christ."

"Factors That Confront Us"

These factors will make more sense to us if we look at them first in relation to our own community. Which ones are evident in our neighborhood or in our city? Which ones do we know about through reading and study?

We do not have to go to Africa to find rapid social change, although the changes there are violent and dramatic. Neither can we complacently contemplate the population explosion as though it were an Asiatic plague. We are all feeling the pressure of crowded schools and colleges. And new patterns of family life are evident in our own homes! International tensions are seething through the headlines of every newspaper.

All these factors influence, and are influenced by, the changing trend in missions. The July programs in the 1960-61 *Program Book* deal with some changing trends in missions and should alert us to the ever-evolving philosophy of missions; articles in THE METHODIST WOMAN and WORLD OUTLOOK reflect these new trends.

How can we bring to bear on all these "factors that confront us" the spirit and principles of Christ?

"Frontiers That Call Us"

As we look at this list we see that the frontiers under consideration are not geographical but ideological. Secularism is an area where the spirit and principles of Christ are certainly needed. Many people feel that simply by helping others they are fulfilling Christian teaching. But is social welfare enough?

In many lands non-Christian religions are being revived. Even in this country many people to whom Christ has not been a reality are turning to non-Christian religions. Our challenge is to help them find renewed faith in Christ.

Can we look with genuine Christlikeness upon the barriers of race and culture in our own community? Do we have problems raised by urbanization that need a Christlike solution? If Christ were raised high above all peoples, even nationalism could not be such an acute problem.

"The Program That Unites Us in Witness and Service"

As we go forth, believing that Christ is the answer in all areas of life, we develop a "program." The carrying out of this program is the *raison d'etre* of our Woman's Society of Christian Service and Wesleyan Service Guild. All that we do as an organization should be centered around these points listed here.

Our mission today is a glorious one indeed! As we plan for the new quadrennium, we must set our goals high and strive to reach them.

CLOSING PRAYER AND BENEDICTION

QUIZ

1. **Lands of Decision? What? Where?**
2. **State theme for Quadrennial Emphases.**
3. **What is "Lit-Lit"?**
4. **List immigration legislation needed.**
5. **Identify Margaret Marshall, Everette Walker, Anne Cary Eastman.**
6. **Unified youth program. Explain.**
7. **Explain monitors.**
8. **Empty the treasury. Why?**
9. **33 Countries. Explain.**
10. **Literature sales 1958-59. How much?**

In Memoriam

Mr. Harold F. Strong, superintendent of the Methodist Children's Home of the Wyoming Conference, Binghamton, New York, died suddenly of a heart attack on February 9, 1960.

Since 1925 Mr. Strong served children and youth in the field of social work. He was in the administration of the Connecticut Junior Republic in Litchfield, Connecticut, before going to Binghamton. Prior to that Mr. Strong was the director of the Children's Village at Dobbs Ferry, New York. He took his professional training at Syracuse and Columbia universities. A member of the National Conference of Social Work and the National Association of Social Workers, he had served as president of the National Association of Training Schools and Juvenile Agencies, the Connecticut Association of Child-caring Institutions and the New York Association of Children's Institutions.

Funeral services were held in his former home town, Owego, New York. A memorial service was held in the Ogden-Hillcrest Methodist Church, near the Children's Home in Binghamton.

Miss Lorna M. Faust who retired from active deaconess work on November 1, 1959, died suddenly of a heart attack in Chicago, Illinois, on February 15, 1960.

Miss Faust was born in Canada on May 11, 1891, and was graduated from the Chicago Training School in 1923. She began her probationary period as a deaconess in Morgan Park Church, Chicago, where she served until 1940. At that time, Miss Faust became director of the Swedish Deaconess Home in Chicago. Later she served in the Milwaukee Deaconess Home, Milwaukee, Wisconsin, the Lake Bluff Orphanage, Lake Bluff, Illinois, and at Bethany Home, Chicago.

Sister Carrie Heilman, a retired deaconess, died on March 4, 1960, in the Bethany Deaconess Hospital, Brooklyn, New York. She was born in Enzberg Wuerttemberg, Germany, on November 5, 1870.

Sister Carrie majored in dietetics, served on the staff of Bethany Deaconess Hospital as an active deaconess from 1899-1932, and part time following her retirement. Her sixty-one years' association with and deep devotion to the work of the hospital earned Sister Carrie the right to be considered by many as a servant of her Lord in the category with Brother Lawrence of the early church.

Miss Edna M. Stephan, a retired deaconess, died following a short illness in Bethlehem, West Virginia, on March 9, 1960. She was born in New Martinsville, West Virginia, on December 30, 1878.

Miss Stephan was graduated from the former Lucy Webb Hayes National Training School for Deaconesses, Washington, D. C., in the class of 1914, and was licensed and consecrated as a deaconess in the West Virginia Conference in 1915. Her years of service were spent within the bounds of the North-East Ohio and West Virginia Conferences, with headquarters at the Holloway Deaconess Home, Bridgeport, Ohio. Miss Stephan retired in 1944.

Miss Emily Irene Haynes, aged 82, retired missionary to Korea, died at the Folts Home, Herkimer, New York, February 29, 1960.

She was born in Nunda, New York, December 5, 1877, and attended the high school in Hornell, New York, graduating in 1895. After spending six years as examiner in the Regents' Office in Albany, she entered the Folts Mission Institute at Herkimer, New York, and was graduated in 1906. On completion of her study there she presented herself to the New York Branch as a candidate for the foreign field and sailed for Korea in September, 1906, under the auspices of the New York Branch of the Woman's Foreign Missionary Society.

Miss Haynes' entire period of service was spent at Pyengyang. This included working at the Girls' Primary School, the Blind School, and the Bible Training School. In 1920 she was appointed to evangelistic work in the Pyengyang District.

During her furloughs Miss Haynes attended Teachers' College, Columbia University, Kennedy School of Missions in Hartford, and in 1935 spent one session at Cornell School for Missionaries.

Miss Haynes returned to the United States in 1940 and upon her retirement in January, 1943, resided in Hornell, New York, until the last six months of her life when she entered the Folts Home at Herkimer, New York.

ARRIVALS AND DEPARTURES

RECENT ARRIVALS FROM:

LATIN AMERICA—*Argentina*—Misses Patricia Riddell (Special Term changed to Regular), 938 Avis Drive, El Cerrito, California; Patricia Richardson (Regular), 3334 West 65th Street, Chicago 29, Illinois.

Mexico—Miss Audrey Sowers (Term Completed), 2631 Yorkway, Apt. D, Baltimore 22, Maryland.

Peru—Miss Jane Hahne (Regular), 5849 Irishtown Road, Bethel Park, Pennsylvania.

PAKISTAN—Miss Murden Woods (Regular) c/o Paris Hotel, West End Avenue at 97th Street, New York, N. Y.

RECENT DEPARTURES FOR:

AFRICA—*Liberia*—Miss Jewell Lineberger, R.N. (Special Term).

Mozambique—Miss Mary Jean Tennant (Regular).

INDIA—Misses Ruby Hobson, R.N. (Regular); Doris Herring, R.N. (Regular).

NEPAL—Miss Josephine Anne Burgoyne (Special Term).

PAKISTAN—Miss Grace Honnell (Regular).

LATIN AMERICA—*Peru*—Miss Christine Hackman (Regular).

KOREA—Miss Anneliese Sievert (from Germany—Regular).

SOUTHEAST ASIA—*Sarawak*—Misses Ellen Atkinson (Regular); Barbara Chase (Regular).

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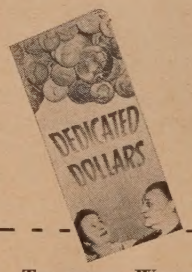

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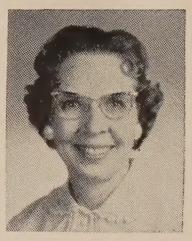

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APPROVED STUDIES 1960-1961

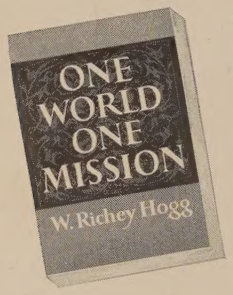
Theme: Heritage and Horizons in Home Missions

Safe in Bondage. By Robert W. Spike. A panoramic view of the 20th century world, pointing up its many types of people and their relationship to the church. Reviews past home mission enterprises and introduces new philosophies and techniques needed for our complex age. $1.50.

Impact. Edited by Robert A. Elfers, Mae Hurley Ashworth, and Bette Virginia Reed. This book is an "Exploration of an Idea—Christianity is the collision between God and man, and the point of impact of this collision is the church in mission." $1.50.

Adult Guide on "Heritage and Horizons in Home Missions." By William C. Walzer. 50 cents.

Theme: Into All the World Together



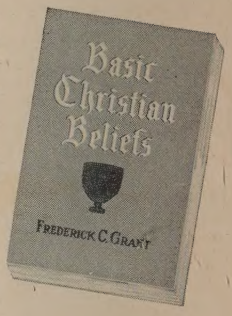
One World, One Mission. By William Richey Hogg. This is a penetrating exploration of the development, significance, and meaning for the local church and individuals of the world-wide mission in today's world. The subject is treated with authority and a clearness that should prompt constructive thinking and action. $1.50.

Turning World. By Betty Thompson. A report of ways Christians in many nations are coming together to solve their varied problems—instances of the ecumenical spirit at work. $1.50.

Adult Guide on "Into All the World Together." By Irene A. Jones. 50 cents.

The Gospel and the World Mission Map. World map in full color with informative pictures and text information sheet. Shows the church carrying out its mission in both home and overseas areas. 52 by 33 inches. $1.25.

Theme: Basic Christian Beliefs



Basic Christian Beliefs. By Frederick C. Grant. This text deals with the foundation beliefs of the Christian view of life and is designed to lead Christians to examine, affirm, and implement in daily living the doctrines which differentiate Christianity from other religions. A strong emphasis on the place and power of the Holy Spirit in Scripture and in the early church gives motivation for a study of early Methodist experience and teaching which might lead to a recovery of early Methodism's evangelistic and social outreach. 75 cents.

Guide to "Basic Christian Beliefs." By Edwin F. Tewksbury. 35 cents.

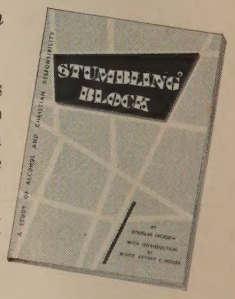
Five Methodist Beliefs. By Gerald Kennedy. 3 cents; 25 for 75 cents; 50 for $1.00.

Four Basic Methodist Doctrines. By John Wesley and Others. 25 cents; 6 for $1.00.

Some Essential Methodist Beliefs. By Robert G. Tuttle. 5 cents; 100 for $4.00.

By the Side of the Road. By Muriel Pilley. A play written especially for this study. (Available about June 1) 35 cents.

***Theme: Alcohol and Christian Responsibility* ***



Stumbling Block. By Douglas Jackson. A new approach to an old and persistent problem with fresh light on the nature of alcoholism, emphasis on rehabilitation, and a reasoned appeal for abstinence on lofty Christian grounds. 75 cents.

A Guide on "Alcohol and Christian Responsibility." By J. Irvin McDonough. 35 cents.

IMPORTANT!

A *very limited number* of copies of the June issue of *The Methodist Woman*, containing the Officers' Letter File for 1960-61, will be available at 25 cents per copy.

* ***This is also the Church-Wide Study***

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